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Calvinist Contact

Redeemer off and running

Harry A. de Vries

The Labour Day convocation exercises for Redeemer College served as a spiritual boost for administration, staff, and students and impressed supporters with the magnitude of the Redeemer endeavour.

A crowd of 1,700 packed Centenary United Church in Hamilton for Redeemer's first convocation September 6th. It was a very official affair attended by prominent guests in traditional gowns and proceeded according to a specially printed program.

The litany, which was written by Harry der Nederlanden of St. Catharines, was made up of various passages of scripture and in its total effect expressed the spirit of rededication of Joshua 24, a point where the Israelites rededicated themselves to the Lord and his covenant; and it spoke of the essence of knowledge and wisdom. Since no local choir could manage to take part in the service the audience sang a great deal, perhaps to the benefit of the occasion since many afterwards made mention of the impact of such a large group united in song.

Joel Nederhood pointed out in his convocation address that the doctrines and beliefs that had spawned modern science are in many instances rejected by modern scientists and educators, but are held to be the foundation of learning at Redeemer. The great men of this day, he said, "reject what we have come to celebrate." And he added that Christian education is not begun in reaction to the modern concept of religion, but that it is education that "is infused with positive action," based on the fact that man is God's creation in covenant relationship with him. He said that it's not quite true that Christian education is education based on the Bible, but that "it is a covenantal education through and through." In contrast with modern views of education he stressed that God is the creator and Christ the redeemer.

Ralph Spence, an Anglican priest who had been commissioned to design a coat of arms for the college presented the artwork for it to college president Henry de Bolster (see page 8).

Dr. Alvin Lee of McMaster University extended the warm friendship of the University collegiality to Redeemer staff, and the opportunity to the students to use the university facilities and resources as they pleased. He said that he had been impressed with the mission of the association, with its seriousness and purpose, and noted, "I am with you and wish you the very best, and a long and distinguished history as a college."

Rev. John Hulst, the newly appointed president of Dordt College, brought greetings on behalf of all the related colleges. He said that the scepticism of the institutions with regard to whether Redeemer could start and in fact should even start, had been replaced with an acceptance of the new school and with a recognition of its rightful place in the Christian Reformed community.

Christian Reformed pastor Lammert Sloofstra of Simcoe, Ontario, expressed the support of all the Christian Reformed Churches in Canada, even



those out west, mentioning that "their king is also our redeemer."

Following the service the crowd spilled out into the street blocking two of the four lanes of traffic in the one-way downtown Hamilton street. So many paid a visit to the college facilities across town later on that the scene in the halls looked like a large student body between classes. Everyone was impressed with the facilities.

The college opened September 7th with 96 full-time students and 17 part-time students, with a full-time staff of nine and five part-time instructors. It had a library of 6,000 volumes up till the arrival a few days ago of another 45,000 books from a Jesuit school in New York. Librarian Dan Savage estimates that they should all be on the shelves by the end of October. The cost of the books, at about \$2.50 each, was paid by way of donations that were the result of a separate fundraising campaign specifically for that purpose.

Most of the school's 96 students who were present at the convocation had spent the previous Friday and Saturday at a retreat held at a local Roman Catholic retreat centre where they discussed student government and the school paper, and planned school activities. One outstanding event was the talent night at which students entertained each other for three hours.

STUDENTS AND BOOKS: Redeemer students Barb Soepboer from Burlington, Roberta van Hulzen from Beamsville, Annette van der Ploeg from Renfrew, Gerard Kuntz from Rexdale, Marjorie Bylsma from St. Catharines, and Walter vanderWerf from Brockville stand among the piles of boxes containing an entire library of 45,000 books.



Wendy Ritskes and Prisca Geisterler



People blocked two lanes of traffic after the convocation



The convocation in Centenary United Church, Hamilton

Next week:

Convocation at the
King's College,
Edmonton, Alberta

and

A scrutiny of the 6/5
percent guidelines

Viewpoint

Distinguish between mission and evangelism

Dirk Hart

Editorial

Last week, we identified two views of evangelism and said that these can paralyze the church's outreach. These two views are: evangelism can only be the official proclamation of the Gospel by the minister and, evangelism is "to bring the Lordship of Christ to every area that has been untouched by His transforming power" (C.C. July 2, 1982, p.2).

It is particularly difficult to criticize that second view since it expresses such a strongly biblical sentiment. The danger of the view is that it can become little more than sloganizing unless it is divided into more manageable pieces that will include as one of its parts the presentation of Jesus Christ with a view to repentance and faith and the follow-up discipling of those who repent and believe so that they come to obey all that Christ has commanded.

It is helpful, in this connection, to distinguish between mission and evangelism.

In the RES Missions Bulletin of October, 1981, Eugene Rubling says: 'Within the Reformed community the conviction concerning the nature of mission is clear; mission is the cross-cultural sending of the church to manifest the coming of the Kingdom of God, to call men and women by word and deed to salvation in Jesus Christ, and to plant and nurture the church in the power of the Holy Spirit.'

That is the usual understanding of the church's mission work cast in a Trinitarian, kingdom perspective. It may be more helpful, however, to define the church's mission in such a way that it need not be cross-cultural: mission is everything the church does to declare in word and deed the kingship of Jesus Christ.

This is how David J. Bosch of South Africa defines mission in the same RES bulletin: "Mission is God's concern for the entire world in all its dimensions, God's claim to a world that has been alienated from Him. It is God's turning to the world in love. In mission Christ is revealed as Lord of the entire world. In mission ... the reign of Christ is manifested in and through the lives, words and deeds of the disciples whom He has commissioned."

Such a view has its dangers.

One of these is that as a consequence the church may say "the

church is mission." There are things the church does, however, which are internal such as worship, education, pastoral care of members, mutual exhortation and help. Not everything the church does is mission. But if it is not involved in mission, if its face is not turned both to God and to the world, it is not the church as Christ founded it.

A second danger of this view of mission is that mission can become a humanitarian, even a humanistic socio-political activity. This syndrome is well-known to those who keep up with the views and activities of the World Council of Churches. The Council of Christian Reformed Churches in Canada should be alert to this danger if it is to participate in such task forces as "Project North" and "Project Ploughshares."

We must add, therefore, to the definition of mission, that evangelism is an indispensable element of mission. David J. Bosch regards "evangelism as an essential dimension of the wider concept of mission, as the very heart of care of mission."

Evangelism in this view, is proclamation of good news as a way of life; it calls individuals to repentance and says, "Welcome to the new community." It is the call to follow Christ as the King. It presupposes, says Bosch, a holy and winsome church and evangelists who walk in newness of life.

Mission, therefore, is the declaration and demonstration to the world of Christ's present and coming kingdom. It is all that the church does in ministry to the world. Evangelism is at the heart of this mission and is the presentation by the church of the good news of Jesus Christ according to the Scriptures in order to make disciples who will, in turn, share in the mission of the church to the glory of God and the coming of His Kingdom.

Each congregation and every Christian can and should participate in the mission and evangelism of the church. And no believer need feel he or she has somehow failed the Kingdom by telling a neighbour, "Jesus saves."

But there is also more that should be said and done. There is a life to be lived before a watching world, as Francis Schaeffer has stressed. And also before a watching neighbour. There is service to ordinary human need. Evangelism involves invitations to your home and to your church. And ultimately it repeats the invitations of Jesus to come unto Him for rest and to follow Him in service by taking up a cross.

All that need not be said at one time. Even conversions that appear to be sudden prove in the end to have been a number of steps over a period of time.

But it does need to be deliberately said and done.

Peanut butter sandwiches and Christ's bride



Keith
Knight

**View
from a loft**

"Where you bin?" asked Old Cal, as I walked into his organ loft living room. "Haven't seen you for a snail's age."

I told him that I had been on vacation and then spent two weeks at a conference in Ottawa. "The general council of the World Alliance of Reformed Churches. People call it WARC," I told him.

His eyes sparkled: "That explains it, then," he said, pausing for effect. "Folks have been singing about you while you were away."

I looked at him, puzzled.

"Onward, Christian soldiers,

marching as to WARC ...," he bellowed. Old Cal bent over in laughter, falling against a rank of trumpet pipes.

"Cute, Cal. Really cute."

We talked for a spell about all those different denominations at the meeting, about the decision on apartheid, and about the cultural differences between the various churches.

Old Cal didn't seem to be too impressed about denominationalism. He wiped yesterday's paper off of his bed and motioned for me to sit down. I knew that this could take a while.

"I'm Presbyterian and you're Christian Reformed, right?"

I nodded.

"Your church might join this WARC thing, right?" I told him that I hoped so. "And the Presbyterian church is already a member, right?" Yup.

"That'll make us brothers, won't it?" I nodded again.

"We ain't so different, you and me", Old Cal mused. I could sense that he was becoming philosophical

again. "We believe in the same God, we believe in the Bible, and we believe in the trinity ... you do believe in the trinity, don't you, young feller?"

"So why in the name of God — and I mean that reverently — do we have 200 different *Reformed* denominations and 2,000 different denominations 'round the world?" You could tell that Old Cal was getting worked up and that he was a true ecumenist.

Old Cal talked about the holy catholic church, how we're all part of one body and how we will all be part of that heavenly body some day. He spoke slowly, stroking his beard for effect.

"Denominationalism is definitely a devilish institution," I offered.

Old Cal was making himself a peanut butter sandwich. He broke it in half, compared sizes, and gave me the larger portion.

"Ya know, it's fun to sit in here after church and listen to people talking as they walk past my door," he said. "This is the real church", he said, waving his hands around in an

all-embracing sweep. "The people; that's the church. But most of 'em don't care about 'ecumenical relations'."

He finished his sandwich, then continued. "You folks is more worried 'bout dancing and 'bout whether or not a woman can serve the eucharist (communion), or 'bout the fact that the organist played too soft or too loud or too fast."

I told him that Christ's Church is full of peculiar people and that that diversity was evident at the Ottawa conference.

"We're one body, Old Cal, with a lot of different fingers and toes attached."

"Sure hope that Christ's body — the Church — is young and active like your body and not old and broke like mine," he said, reviewing his checkered shirt and trousers and recalling his history of ailments.

Old Cal made another peanut butter sandwich, broke it in half and saved the larger portion for himself.

"Now we're even", he smiled.

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Priorities in life

Rev. John Boonstra
Pastor Ponders

"What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" That is a statement which the Lord Jesus made. It is a question we do well to ponder. Many people work hard all their life for that which has no lasting value. I believe that the greatest fulfillment in life lies in service.

Jesus once said, "I have not come to be served but to serve." We are so easily inclined to turn that around. We like to be served. And with that mentality we create a world of selfishness. What is there in it for me? Do your own thing. If it feels good, do it.

Jesus taught us to love God above all else and our neighbour as ourselves. If we would practice that today, not only in church, but in all of society, in the public arena of life, in the market place, in the labour world, what a difference that would make. It would curb the increasing individualism that plagues our society. It would mean that we would go out of our way to please people, to be of help to others. It would present us with a sense of seeking that which is most important in life, to be of service. As it is we so often have no time to help others. We are so pre-occupied with self that we have no time to think of others. That raises the question of priorities in life.

We often hear people say: "I have no time. I am too busy." The point is, however, that it is not a question of time. We all have twenty-four hours a day allotted to us. The question is: "What did I do with the 24 hours the Lord gave me?" That means we must budget our time according to priorities.

To love God means that we acknowledge Him in all our life, not just in part of our life. God is not confined to the Church; neither is He confined to the Sunday. God is the sovereign of our life. That is what the first of the Ten Commandments is all about. "I am your God. You shall have no other gods before Me."

God asks of all men that they love Him, trust Him, serve Him. If we then trust in something or someone other than God for our ultimate existence and purpose in life, we have made that something or someone our god. We have given that the place of God in our life. To love God above all else means that we give Him priority in our life. He is the One to whom we submit ourselves wholeheartedly.

That implies, of course, that we must seek to come to know the will of God for our lives. And that is what we find in the Bible, the revealed Word of God. Even though the Bible remains the world's bestseller it is a question how well people today know this book and how well they understand what it teaches. God says in this book, "My people are destroyed from lack of knowledge."

To love God above else requires that we know Him from the Scriptures. It is there where He makes Himself known as He is, a loving God who provides for the needs of His creatures and who asks to be acknowledged in turn.

What about loving our neighbour as ourselves? There are two concepts in this statement. We must love ourselves and we must love others. Some people appear to think that they ought not to love themselves. They suffer from an inferiority complex. They have a very low image of self. They lack self-confidence. We find this phenomenon often among minority groups. That is perhaps partly due to their evaluation of themselves, and partly due to the expectation that others have placed upon them. We all tend to live up to the expectations that others have of us.

The Bible says that I must love my neighbour as myself, not less, but not more either. As a matter of fact a person who has little respect for himself, can hardly have a high respect for someone else. It is good to have self-confidence; without it we will not accomplish much.

The trouble is that people often confuse self-love with selfish love, or selfishness. That is not the same! Selfishness is placing one's self in the centre of things. One who is selfish loves himself in isolation, as if he were the only one existing. He seeks his own interests, whether or not it hurts others. He has come to believe that he lives for himself. You see that leads to rank individualism. That creates an attitude where there is no regard for our fellow men.

That leads us yet to the question: "Who is our neighbour?" You find that question answered in Luke 10:25-37. You will notice that Jesus does not directly answer that question, but rather turns it around in asking: "To whom are you a neighbour?"

Remember, life's fulfillment lies in service. Is that the most important ingredient in your life? "What good is it for a man to gain the whole world, and yet lose or forfeit his very self?" (Luke 9:25).

What not to say to a widow



Jean Dykstra
Windows

We all can help others, if we are willing. No matter in what circumstances we find ourselves. Yet, if we have received training in the school of loneliness and sorrow, we are perhaps a little better equipped to help and understand. It doesn't really take very much to reach out to a brother or sister, or a stranger.

Due to weather conditions, I often attend an evangelical church here in Grand Bend. And I have been warmly received. There are about ten widows attending in the small congregation, of which I am the youngest. Age doesn't matter in either being lonely, or giving of oneself.

Many people use the excuse: "I can't write, that is why you haven't heard from me." Well, there are cards available that will say it for you with beautiful poems or prayers. If you don't have a card handy, remember that he or she would probably like one a month, a year, even two years later. After all, she is still alone, trying to make it on her own. It is an on-going thing, which to her, will never end.

Don't say: "It's her turn to write." Perhaps so, but what if she just can't? Never think in terms of who's turn it is. She'll appreciate it. So will her children. They too, love to get mail from their former friends, just to know that they are not forgotten. One family sends me a card from time to time, with such an appropriate verse on it. I wonder how they manage to find just the right one. It has a special place in my kitchen until the next one arrives.

My house has little notes all over. They are to remind me that "His banner over us is Love," and that "with Me all things are possible." He will

enable you, if you but ask, believing. On my fridge it says: "He healeth the broken in heart and binds up their wounds." Another one: "God please grant me patience, right now." It's rather special to me. For I need patience in many matters, and I shouldn't expect the answer *right now*, because I asked for patience, didn't I?

I'm not forgetting what widows can and should do for others. I'll get to that later, however. Here, within our neighbourhood I have talked to a number of widows and only one from within the Reformed community. Yet our needs are much alike.

The older widows need our love just as much as younger ones do. They often feel not needed anymore, and even envy me because my children need me. This is true, even though I feel the responsibility of them weighs quite heavy. I don't know what I'd do without them. They keep me going.

But don't tell a widow how lucky she is because she still has children. She doesn't feel lucky, and it sounds to her like she still owes a debt of gratitude. She isn't really blind to her blessings, in due time she'll come around to showing it.

And don't say, "He had a full life." Not full enough, so far as she is concerned. One widow said, "It isn't fair, my husband was only sixty-five, just ready to retire," forgetting that mine was forty-six.

Tact takes much practice, and we all need it. I ran into a woman in the post office who loudly exclaimed, "Oh dear, I haven't seen you for so long. I thought you had died." She's the one that always says, "Oh, I'll come and see you real soon, but I'm just so busy." Yes, yes, we are all busy, but

don't promise to come if you can't.

And please don't say "Cheer up, things could be worse." That hit me hard because the worst possible thing that could happen, did! So I said: "All right, name one." She told me it would be far worse to have a living vegetable tied up to tubes in the hospital. Yes, I know, but I would still have him; wouldn't I?

As my neighbour said, whose husband died after being an invalid for so many years, "I'd give anything to have him back in that wheelchair, Jean. Yet you must consider it a blessing, that I'm now free after nursing him for so long." How little they understand.

Don't start telling a widow or widower about your relatives and friends who went through such and such, as if you are trying to convince her she's not the only one with problems. She honestly knows that, but right now she's having enough trouble coping with her own.

When you write a widow, don't just say, "Drop in anytime." She probably won't. Be specific, and say when. Oh yes, I have a place or two where I feel free to do just that. One Monday morning, somehow I couldn't face going home just then. So I did drop in, at noon.

This lady, a widow since she was 37, excused herself for having only leftovers in the house. On her kitchen stove she heated some potatoes. A can of soup was opened up and I felt as if I had a meal fit for a queen. Why? It was served with love, and we felt a kinship as she asked a blessing of our Father in Heaven.

I was refreshed when I left her humble home. This lady now seventy-four, and a blessing to all who meet her. A few weeks later I saw her in church at a family supper, and she came up to me and confided, "You know Jean, that was the best thing that could have happened to me. I'm a good cook and proud of the big dinners I serve. Yet it was humiliating to serve you such plain food. I needed that lesson. Thanks for coming over."

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Church

Pastoral Pondering

Christian Reformed Church due for a new name

I would like to submit that our denominational name, The Christian Reformed Church, is highly unfortunate if not utterly meaningless. Whenever I inform people that I am Christian Reformed, they insist on writing that I belong to the Christian Reform Church. I am sure that that has happened to you also.

Why is that? I suppose, that happens because very few people associate our name "Reformed" with the Protestant Reformation, as we want them too. Instead, they associate that name with reform schools, and so they naturally insist on writing "Christian Reform Church." But that means that our name doesn't communicate.

But, there is another problem. Even if people should associate that name with the Reformation (and that is highly doubtful), there is the added problem of it being in the past tense. Now, if we were known as the Christian Reforming Church that would at least indicate that we are positive, and that we are for something. And, after all, we have always maintained that we can't simply rest on past accomplishments, that we have to be constantly reforming, or we are, in fact, dead.

But you say, we can't change our name, can we? Why not? We have changed other unfortunate names. From 1859-1861 our official name was "Holland Reformed Church." This was changed to "True Dutch Reformed Church" for the years 1861-1880. In 1880 the word "True" was dropped as being a sectarian word, and the official name became: "Holland Christian Reformed Church" (1880-1904). Already in 1894 a request was submitted to omit the word "Holland," and this was done finally in 1904. Thus, there have been several changes of name. One more change in favour of communication and meaningfulness would follow good precedent.

Rev. H.G. Sampsonius,
First Chr. Ref. Church,
Edmonton, AB

Do we really need a revival?

The other day I talked to someone who had recently left the Christian Reformed Church. Oh, not because of any doctrinal differences. Not because the church lacks a great heritage and a sound world and life view. Nothing of that sort. His problem was with the complacency and pride. There is an all too prevalent attitude that we are covenant people and, therefore, have it all, we have arrived. Didn't the pharisees say something similar? They did not need Jesus because they were children of Abraham.

His problem was, for want of a better term, a lack of spirituality. We don't see any need to pray for each other's salvation, conversion or repentance. We are quick to keep anything personal, emotional, experiential at arm's length with the excuse that it is pietistic.

His problem was with the spiritual deadness in our church. Does affluence have something to do with it? Some of us are so busy enjoying our leisure, our expensive toys that there is little time left for the Lord, and for his work. Our grandparents had to work much harder and many more hours. Yet it seemed much easier for them to give time and talents for the Lord. More free time, it seems does not always result in more time for the Lord.

We are blessed with perhaps ten times as much as our grandparents. Do we give ten times as much as they did? They sometimes sacrificed the butter on their bread. Sure we give, but like that? Should our Christian schools have such large deficits? How could our grandparents run their schools with far less, when we can't with far more? It does not make sense. The Lord has blessed us abundantly, never mind talk of a depression. Has our gratitude and willingness to serve him kept pace? Are we good stewards? Do we love him as we should and as we could? Or do we need a revival? Do our hearts need to be turned to the Lord? Do we need to learn all over again to love him, to serve him, and, if he so asks, to sacrifice for him?

Rev. J. Quartel,
Calvin Chr. Ref. Church,
Ottawa, ON

Evangelism

As a church, we believe that God uses His redeemed people as representatives of Himself in a sinful world. Through this newsletter the Evangelism Committee hopes to share with you the areas of need, current programs, and future plans.

The Lord offers you the opportunity to serve Him as representatives in your community. We also ask you to thank God with us for the work done and to pray for the work we are doing.

COFFEE BREAK

Coffee Break Evangelism is an evangelistic outreach sponsored by our church to bring the gospel of Jesus Christ to the community. We are happy to report that Coffee Break consists of three groups of approximately ten members each.

Coffee Break offers an informal Bible study, as well as a cup of coffee, babysitting, and story hour for women and their young children. Even though the primary aim is to reach out to non-Christians, some Christian women from our neighbourhood as well as several from our church are enjoying our weekly meetings. And so together we read God's Word, talk about it, pray together, support each other, and grow in the Lord.

HARBOUR MISSIONS

When we think of doing mission work, we usually asso-

ciate this with people from our church going to foreign lands to convert the inhabitants of those countries. In the case of the Seamen's Ministry, those inhabitants from foreign lands come to our shores and it is our God-given responsibility to show them Christian love. We do this by presenting maps and magazines for openers, but most of all Christian literature in their own language if at all possible. Our objective is that with our action the reaction will be a positive one towards a feeling of: "Hey, these Christians are my kind of people. They show love and concern for others. I would like to know more about this!" May the Holy Spirit cultivate the seed we sow in Surrey.

O strengthen me that while I stand / Firm on the dock and strong in Thee, / I may stretch out a loving hand / To seamen on the troubled sea. (Reworded by P. Yzerman).

BONNYMUIR LODGE

Our church has been involved in the ministry for the aged at Bonnymuir Lodge since last fall. Various people from our congregation participate regularly in the services. We have gained a positive witness position in this home, particularly, with the help of our children's choir, which is always well received.

It is our desire to extend this ministry to other homes for the aged in our area. May we in the future count on your support by attending and par-

ticipation? Let's reflect our faith to our aged friends in the Surrey community!

DAILY VACATION BIBLE SCHOOL

D.V.B.S. was held August 23rd to 27th this year. We shared the good news with as many as 80 children.

SKIDROW MISSION

The Sunshine Mission would like to thank all ladies who faithfully prepare sandwiches for the men on skidrow. We would like to give everyone the opportunity to participate in the ministry. The Sunshine Mission has opened a second hand store to allow the people of skidrow to buy clothing for a nominal charge. If you have any donations for the store, please call Richard Vandervinne.

M2 W2

This outreach to the prisoners, both men and women, at present has no representative from our congregation. The Evangelism Committee strongly encourages participation in this program. Preferably two men and two ladies are required to reach out to the inmates on a one-to-one basis.

Please consider your involvement in our various evangelism programs prayerfully. Help us to reach others by expressing what God through Jesus Christ has done for us. Christ is the only answer in this sinful world.

Surrey (BC) Chr. Ref. Church

Serving Abroad

Letters from missionaries that have appeared in church bulletins.

Dear Friends:
I thank all of you for your good wishes, encouraging words, support, especially for your prayers. We need God's help continually to face pressure, error, lack of interest, sickness, mechanical problems, snakes, termites and what not all. But we also experience that God comforts those that are cast down as Paul writes in 2 Cor. 7:10. May God also help and comfort you in all the challenges you meet.

Cees Van Wyk continues to visit distant evangelists. Recently 150 people came to see his gospel film in a non-Christian Dakka village. A good start has also been made with

the surveying of unevangelized areas. Maybe the mission and the churches together can begin new mission work next year.

Bill Hart is at present building Cees and Gremar's new house — with mudbricks.

At the maternity centre, with about 20 deliveries and several clinics every week, we continue to be busy. It is an important half hour in the morning when Cephas the evangelist comes.

Sometimes our patients come in, in a serious condition. Last week there was the Ibo woman with oedema and high blood pressure, the fulani woman with jaundice and the woman from the town with a

heavy bleeding. Thanks to God they went home with healthy babies.

We have had several meetings with our church's medical committee, with Dr. and Mrs. Gray present at our last meeting. The Grays were thrilled to see the community effort in Ashna. The people showed their new dispensary building and asked for a dispenser to help Margaretha and Jonah, the first aiders.

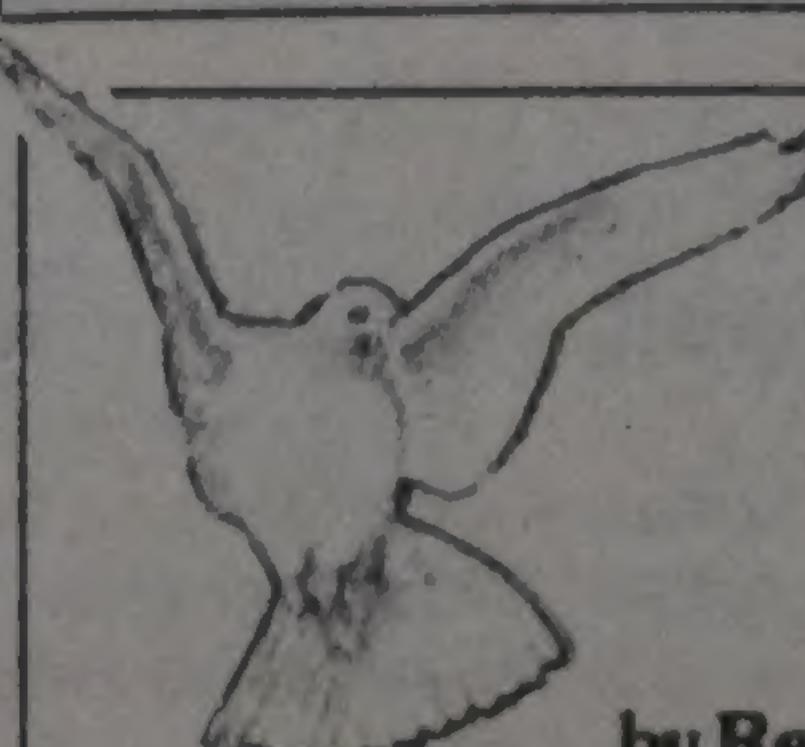
Margaretha has not been well for some months and is depressed. She is our only birth-attendant in the village. Please pray that God will strengthen her faith and bless the medicine.

Two of our helpers hope to enter midwifery-training this month. New helpers will have to be trained again. I am making progress with learning the Hausa language, but I wish it would go faster.

Thank you for your interest. Please pray for the new Christians. When they face difficulties they are sometimes strongly tempted to return to witchcraft again.

With best greetings. May God bless you in your church, school, work and home.

Frances VanderZwaag,
Nurse/midwife,
Balissa, Nigeria



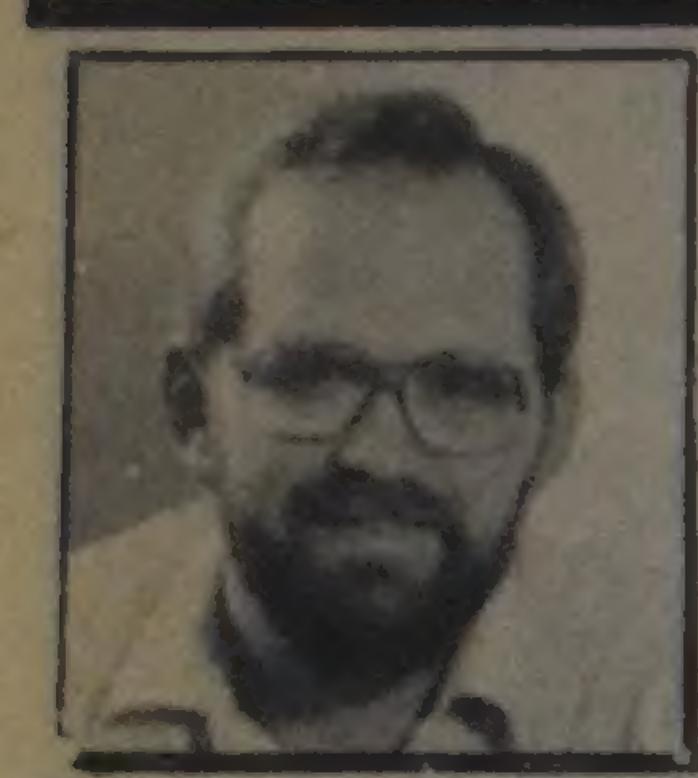
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News



Ben Vandezande

News

It was Abraham Kuyper who said, "If I want to know the will of God, I have a newspaper in one hand and the Bible in the other."

If we are going to respond to the news, we will have to make a practice of reading both with care. We have only one Bible and we know that is utterly reliable. The same cannot be said for the media. The news that comes to us is often "filtered".

But that is not all. Whether we read the paper or the Bible it is you and I that read. And we have certain filters that sift and sort the information that comes to us. That happens when we read the news and even though we don't like to admit it, it also happens when we read the Bible.

Filtering the Information

If we are going to respond properly to the news we will

have to take a careful look at these filters. We must give some thought to the filters that the media set up. What view shapes the news report? What does the style of the reporting contribute to our impression of the news?

On August 26 CBC ran a ninety minute special called "Inside T.V. News". It was one of the best programs on CBC all year in what is likely the worse month for T.V. viewing. (It wasn't even advertised in the T.V. listings!). Two points were clear however: 1) there is a fine line between show business and news broadcasting; and 2) journalists give a definite slant to news.

These days there is such a barrage of information. There is no doubt that today we know much more about what goes on in the world than ever before. The media allows us to

follow from day-to-day, even hour-to-hour, what is happening in the world. We not only read about them but are presented with pictures of starving babies in Africa, dying soldiers in Beirut, cheating on Capitol Hill and conflicts on the streets of Poland.

The question is: Does more information lead to greater compassion? Many assume that it is good for people to be exposed to the pains and miseries of the world. This is supposed to bring out feeling of compassion to motivate us to act. But does this happen?

The barrage of information and the way it is reported often leaves us numb instead.

Bert Witvoet put it well: "We are the tsk-tsk generation who can't handle the barrage of information with any competence. We can't sort out the important from the trivial and sometimes there seems to be so much it's all a jumble of disconnected facts."

Compassion

This often leaves us as spectators and not active participants in the rush of world events. Many just shrug it off and say, "What's the use, it's

hard enough to respond let alone with compassion."

But there is more. Exposure to human misery on a mass scale can also lead to hostility. When we are no longer able to recognize suffering people as fellow humans their pain brings out more disgust and anger than compassion. It is not surprising that the *Diary of Anne Frank* did more for the understanding of Jewish suffering than movies showing long lines of hungry faces walking into dark buildings housing incinerators. Piles of human flesh only make us vomit in disgust.

Why is there this numbness and anger? One reason is that when misery is so great that it is hard to think of a human response to match the misery, numbness and anger are often the result. They are the reaction of the person who says, "When I cannot do anything about it anyhow, why do you bother me with it?"

Compassion cannot result from numbness and anger. Compassion in its root meaning is "to suffer with". It assumes a relationship. It assumes that we stand with those towards whom we want to be compassionate. The great message of the scrip-

tures is that God's own Son became one of us and stood in our place: "Of his own free will he gave up all he had and took the nature of a servant" (Philippians 2:7).

Compassion rooted in this Christ breaks the back of numbness and anger by offering new hope. Then we don't shrug our shoulders, sigh and say "what's the use?" when we read the news. Compassion opens a new way: numbness becomes alertness and anger turns to gentleness and prophetic speaking. That will not change how the news is brought to us, but it will change how we respond to it.

News coverage in Calvinist Contact

In the news pages each week, we will attempt to do at least four things: 1) to inform; 2) to uncover the filters the news media use; 3) to develop some biblical filters; and 4) to hint at ways to respond compassionately. In this column each month I will work out the ways each of us can begin to develop these "tools of the trade". We do not have to become journalists, but we do have to have a biblical perspective on the news of the day so we can act responsibly.

Interview with Bill Janzen

Door-knocking on Parliament Hill

Mr. Bill Janzen is the representative for the Mennonite Central Committee in Ottawa. He was recently interviewed on CJRT Radio in Toronto.

C.C.: Mr. Janzen, what has been your experience in working with various government officials and Members of Parliament in Ottawa? Are they receptive, or do they see you as simply another pressure group?

Janzen: I've been surprised at their openness, at least with regard to immigration. There is some receptivity to humanitarian arguments. There are people, I'm sure, who can come up with other stories but I know of quite a range of decisions that have shown considerable humanity on the part of civil servants and sometimes with ministers.

Quite a few years ago there was the question of whether conscientious objectors were eligible for Canadian citizenship and we made a presentation to the minister at that time, Secretary of State, John Roberts, and the regulations of the Citizenship Act were changed as a result to make it a little easier for conscientious objectors to obtain Canadian

citizenship. Now that's a very small item, but one can point to some things like that.

In other areas you recognize that the government understands its own interests and its own views and holds to them quite firmly. Sometimes one goes from a meeting agreeing to disagree. I think there is a significant openness, limited perhaps, but there is some.

C.C.: How do people react to the fact that you come at issues from a Christian perspective?

Janzen: In two ways. I've had some people say, "Well, that's your perspective and we respect you for it, unfortunately, that isn't our perspective; and it isn't the government's perspective!" Others have said: "Yes, it makes sense and we think we can implement it to a reasonable extent without interfering with everything else that the government wants to do and we'll proceed to do it" and sometimes that's been done.

I sometimes wonder whether some of the questions that we ask are about relatively minor things and, therefore, we can get some concessions. If we would address some of

the basic issues about the economy which take more than a few civil servants to make a decision on, obviously those things cannot be turned around very easily. We've had some success but it may be that we haven't dealt with the most profound issues of the country.

C.C.: In light of the current crises what do you see to be the major challenge confronting Christians and their churches concerning Ottawa?

Janzen: I think we need to begin with a theoretical, theological or basic conviction about our responsibilities as citizens and the responsibility of government for justice, for peace, for the creation, for respecting the people of the world. We must try to promote policies that build up private industry; that promote the sharing of our resources and also the development of our resources.

If we can understand the basic perspective that it is the calling of God to government and to citizens to promote justice and to promote the well-being of people and the good relations among countries, then we can understand how to relate to elections or

the campaigns of other movements. We need to get our perspective deeply rooted and from that draw energy to work hard at these basic issues.

C.C.: Recognizing that many Christians either withdraw from participation in public affairs or forget about their faith commitment when they do enter the public arena, isn't what you suggesting a pretty tall order and perhaps impossible to execute?

Janzen: It may be a tall order and one can understand that, in light of the enormous problems of our time, many people feel that the only way to survive is to withdraw. Nevertheless the only way to survive is not to withdraw. We need to maintain a dialogue with the decision-makers. It may merely be the whim of the moment, the self-interest of our society at a time. We must remind ourselves constantly and deepen our understanding of what loving our neighbour means; what making the world a beautiful place can mean; and what justice for our native people, for the Third World, for the poor within our society means. If we forget those we also die in a way.

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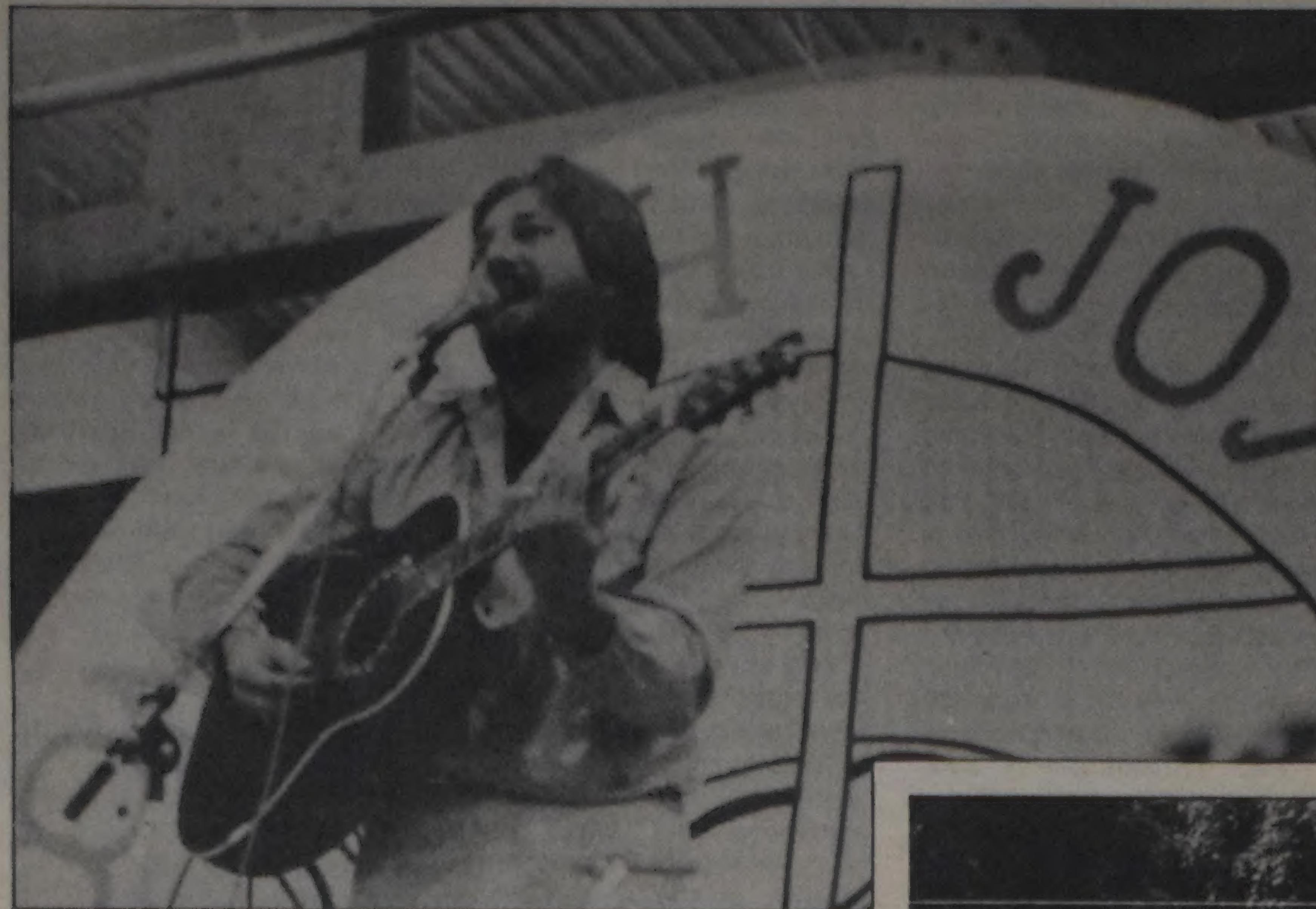
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Events

Hugs and warm fuzzies at the Young Calvinist convention



Rob Dulker

Emotions of Young People from all over North America were running high on the final evening of the 1982 Young Calvinist Convention held August 13-17, 1982 at the University of Guelph, Guelph,

Ontario. The theme of the convention was "Bloom With Joy". This was the night of "kolonia" (fellowship) when the conventioners were given an opportunity to share their many experiences this weekend, and share they did! There wasn't enough time for all who wished to speak to do

so. There were tears, laughter, prayer, praise and song. These things all contributed to the feeling that we were indeed one in the spirit.

The love and joy of many new friends made the convention a special time in which Christ and His love could be seen through many people. But, to get the real story of "kolonia" we'll have to back up a few days and take a look at the entire convention.

Registration opened on Friday, August 13 at noon. People were pouring into Guelph from all directions. In their packages the conventioners received little creatures called warm fuzzies. These were to serve as reminders to give "warm fuzzies" or compliments to fellow conventioners. This set the stage for a weekend filled with hugs and warm fuzzies.

The weekend included many mass meetings, where everybody got together to learn about the many aspects of joy that we as Christians all experience. There was a lot of Christian entertainment to be found in the many coffee-

houses which included film festivals, square dancing, and performances by Sunward, Providence, Heather & Helen, Pete Carleson and Doug McKenzie.

Each conventioner had the opportunity to attend five seminar sessions of his or her choice from a selection of 25 of these sessions on a variety of specific topics ranging from photography to drugs to evangelism.

One of the featured attractions of "Bloom With Joy" was the Sunday evening outdoor worship with Rev. J.D. Hellinga at Alumni Stadium. Everyone who wanted to come to this worship service was invited and so people came from everywhere to pack the stadium to its capacity.

The other main attraction of the convention would have to be Monday's trip to Niagara Falls. About 50 buses made the journey carrying the large group of somewhat noisy Young Calvinists. Many people were in awe while others who had seen it all before yawned at the huge waterfall.

We may well have had a greater impact on the Niagara

Falls community than the mighty falls did on us as these Crazy Calvinists took Niagara Falls by storm.

One could not have hoped for 5 more glorious days of weather. The days were sunny and warm, and the nights were cool and not at all sticky. The weather made it especially easy to Bloom With Joy.

But the real story of "Bloom With Joy" took place behind the scene: in quiet dormitory rooms where people would help each other with personal problems, in the seats of a bus singing praises to our Lord, demonstrating love for the other team on the soccer field, in friendly small talk over supper, in mobs of people hugging everyone in sight (including some somewhat bewildered complete strangers) at Niagara Falls, the real story cannot be found in the convention schedule. The true story is people, young people being moved by the Holy Spirit to show love to other people.

It is our prayer that this special time at the convention leads to many more special times in the lives of the participants as they continue to boldly share Christ's love and Bloom With Joy for a lifetime and beyond.

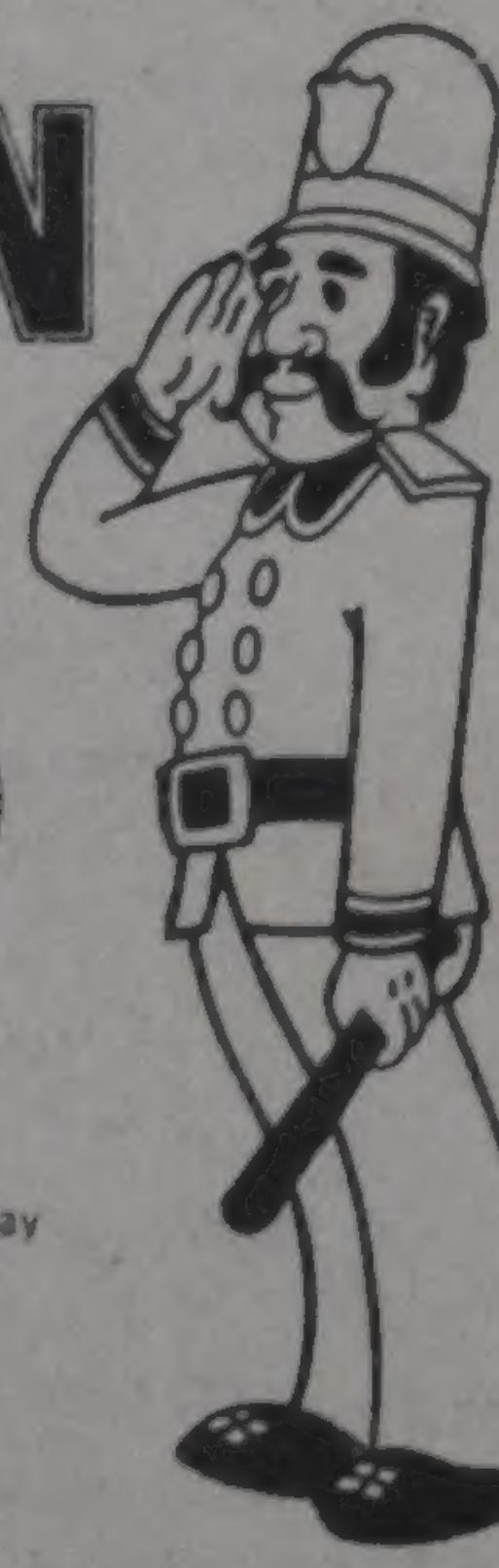
Rob lives in Guelph, Ontario and attended the Young Calvinist Convention in August.

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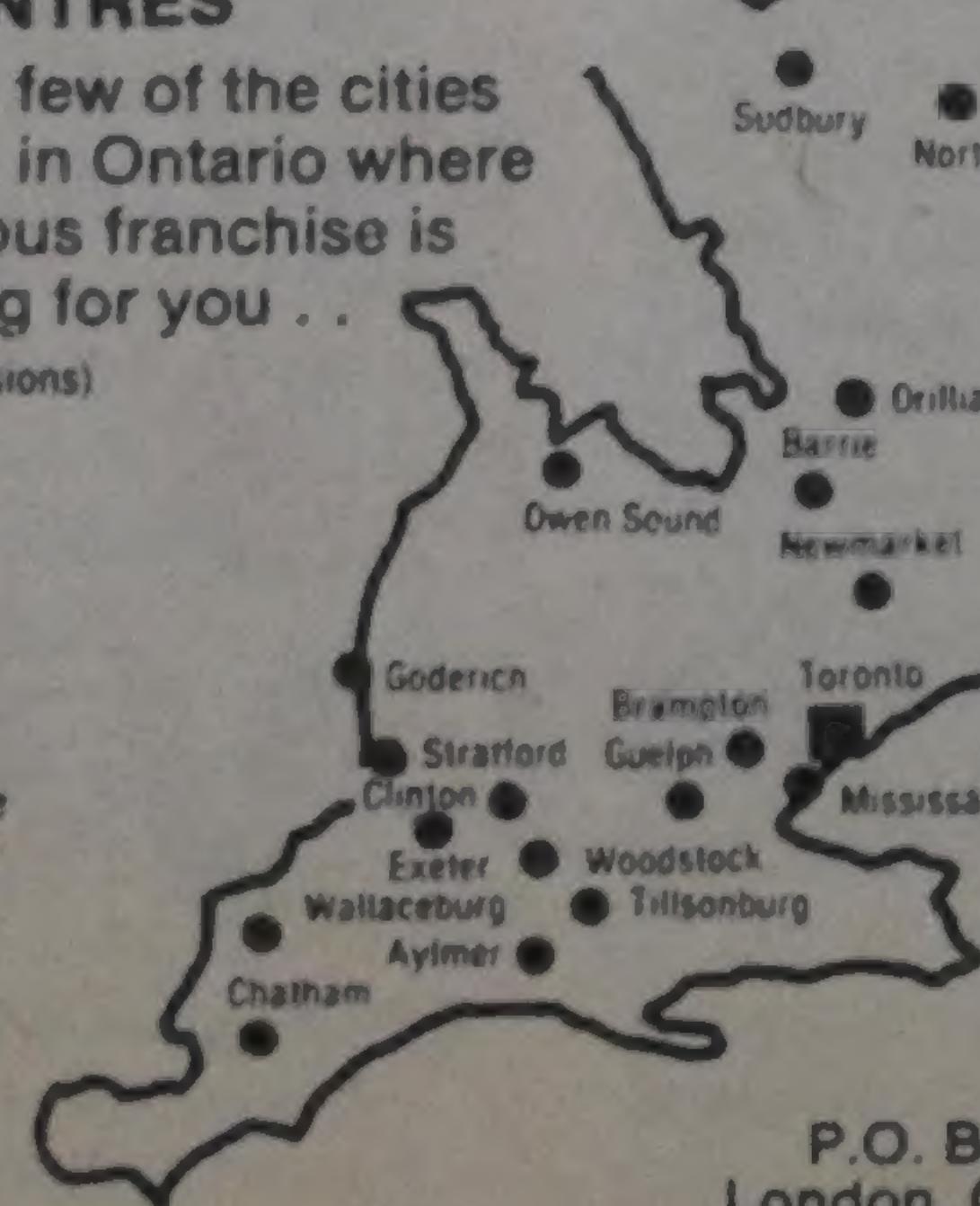
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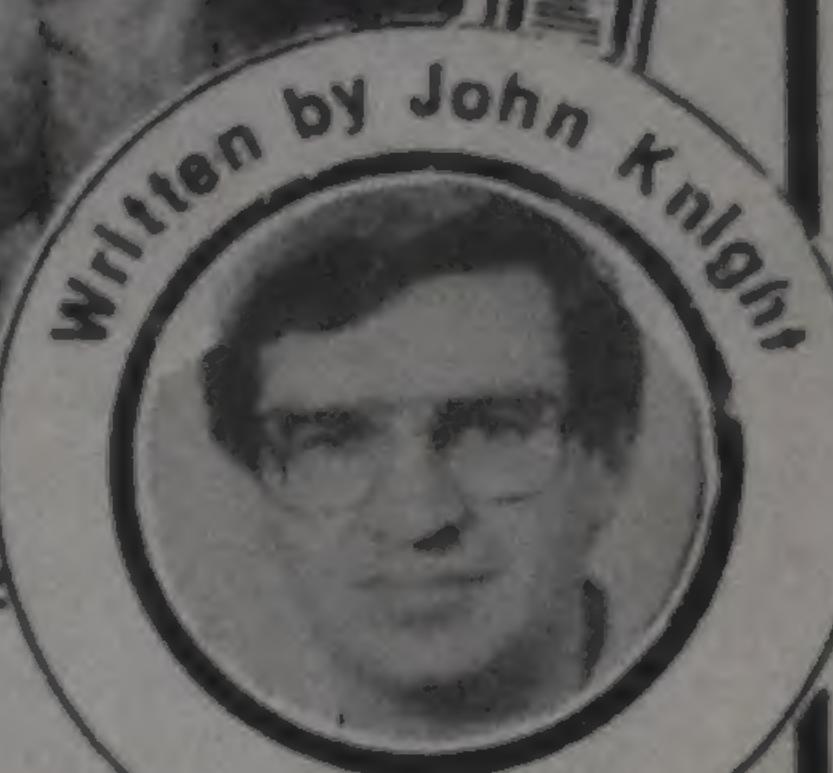
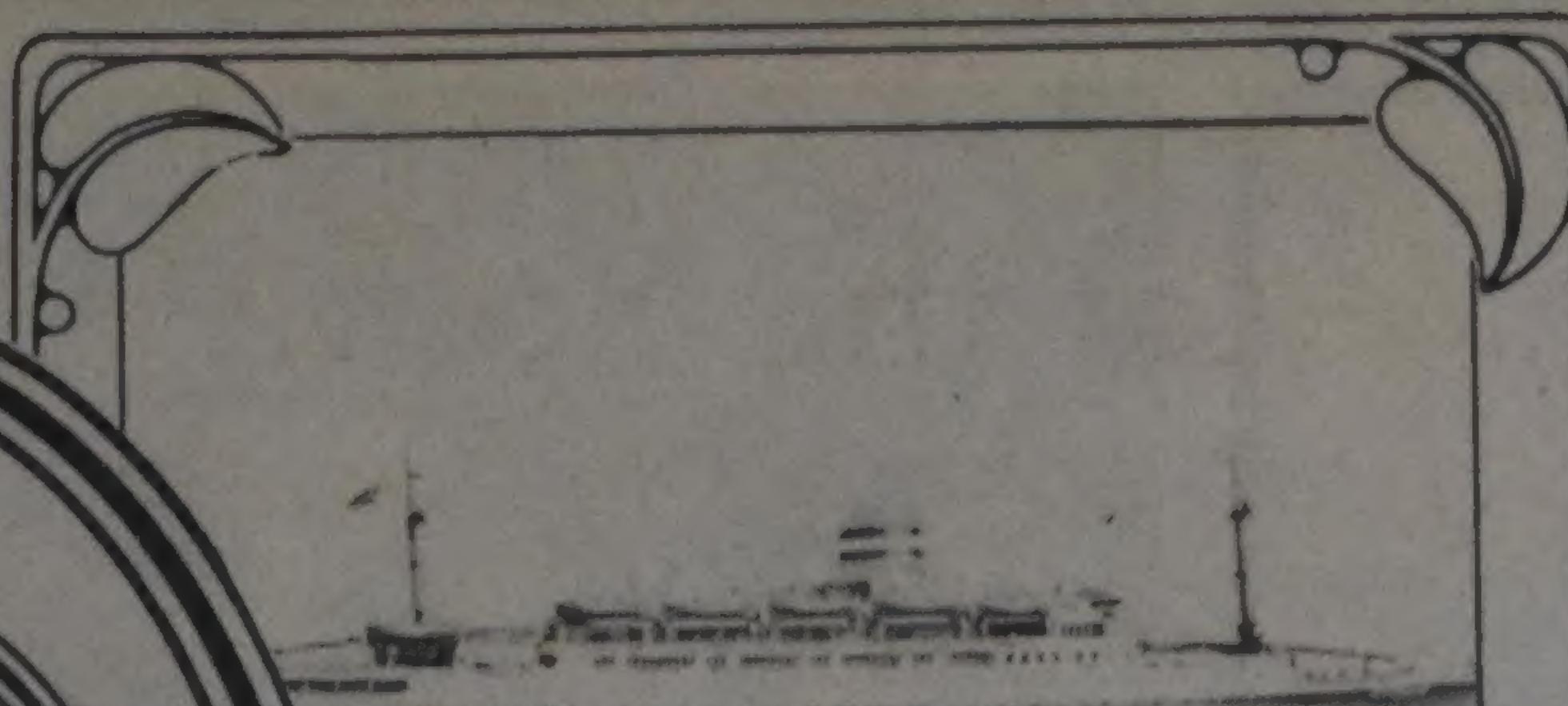


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They shaped our lives

Part 10



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Saying goodbye isn't easy

Author's note:

The first chapters in the story of Dutch migration to Canada described post Second World War Holland and some of the reasons why many people decided to move elsewhere. Very few diaries were written that record this pre-emigration period.

Quite the opposite is true once the adventure of moving to another country began. On board of their ships they found time to reflect about their trip, the final hours spent in The Netherlands, and the new sights, sounds and smells around them.

As we continue our story of Dutch migration to Canada we'll let them do the talking. Long quotations will have names attached to them so we know who said what. At the end of the series we'll list all contributors, and say something about each of them in a postscript.

You still have an opportunity to share anecdotes as well as humorous and not-so-humorous experiences and even tragedies, that you or your family experienced during the first one or two years in Canada. Events that relate to work, shopping, first car, visit to a doctor, 'Canadian' food, 'Yankee' preachers, language and communication problems, Dutch clothing, school, unpacking the crate of family belongings, illness, the first death in your new church community, your Canadian neighbours, etc. We're looking for the kind of story you may wish to pass on to another generation because that's "how it really was."

Send in English or Dutch to Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. — and please do it soon.

"The day came when my mother started packing our household things. People came around and carried off our furniture. My little world seemed to be coming apart. I began to realize Canada was a far, far away place and

we would be going there ... away from friends, relatives and my school.

"Mother ordered my sisters and I to give away our toys as we couldn't take them along. We decided to do it in grand style and informed the neighbour kids to come to our bedroom window at a certain time. We would have a surprise for them. I think every kid in the village was there, arms waving as we pitched our treasures into the crowd.

"One thing just couldn't be thrown down, my oldest sister's collection of cigar bands. Too many hours had gone into collecting them from uncles, grandfather and others. She selected a boy from the crowd and told him to come to the front door where she solemnly handed him her treasure."

—(Ria Kroezen)

"Easter 1948 came and went. The new school year started on April 1 (as it did in many Dutch rural communities - ed.) and Liesje wanted to go badly. She had been looking forward to going to school for so long. Now she gave us a difficult time.

"But everything was set for our departure on April 8th. It was no use for her to start school."

—(Mrs. J. Bouma)

Immigration was a grown-up affair. Children were at best minor participants in an adventure and at worst reluctant victims in what for them was a family tragedy. They felt the hurts and joys as severely as their parents, but much of it remained unexpressed. For us to understand how children must have felt can best be done by observing how they react today when their families move to a distant city or another province, and are forced to say goodbye to familiar surroundings and friends.

Rare is the child or teenager who doesn't experience some loss when uprooted and removed from a safe, predictable place. But it is equally hard to document that there must have been

those who never sensed a loss, young people who took it all in stride or actually felt that things could only be better 'on the other side.'

One woman who contributed to this immigration story shared that she had been the victim of incest during her teen years. She was glad and relieved to leave for Canada when she was barely eighteen.

Eighteen years was also the length of time that John Bouma was a member of *Advendo*, a Christian brass band in his home town in Friesland. He had played first cornet and often had a solo spot on the program when the band performed for its patrons.

The last performance was an emotional event in his life, he had given his best years to *Advendo*. Equally hard was the sale of family furniture. There was only room, and money, to ship bedding, pots and pans, dishes and flatware and the decorative things that make Dutch homes "gezellig." A last minute decision to pack the family's harmonium, or pump organ, proved to be a happy one. During the first years in Canada they received much joy from it.

Practically everybody lived with relatives during the final days before departure. Sometimes these relatives weren't too excited about emigration and said so loud and clear. Parents who had weathered the Depression years hinted that better economic days would surely come again. The more possessive relatives played on the emotions of the new emigrants: "You can't turn your back on your relatives," "You'll cause the death of your sick mother," "How can you in good conscience move that far away from us," "We'll never see you again in this life."

It was psychological warfare of the worst kind ... and still, there were

priceless moments during these last hours, also with those who had objected earlier.

"My father, who never favoured our emigration, was really calm now. He even comforted all of us by saying that the God who leads our lives here will also be in Canada. And then John's father led us in prayer."

Often farewells were said in the familiar surroundings of home or hometown. For elderly people the trip to Rotterdam to see the ship off would be either too traumatic an experience, too costly, or simply inconvenient. Even in departure the Dutch remained usually reserved.

A quick "Nou jonge, het ga je goed," or the even shorter, "Nou, sterke hoor!" accompanied by a handshake would be the extent of the final goodbye wish from a close relative. There were few public displays of emotion. Tears would instead be shed in silence.

Henry Kroes recalls how, after the final farewells, during which his mother-in-law had referred to their leaving as "a form of death," his brother-in-law had pulled him aside. In the privacy of the kitchen at the back of the house he made a generous offer, "If for some reason things don't work out and you don't care for life in your new country, I'll cover the costs of a return trip."

Many emigrants tossed and turned during their final night in the old country. They were sleeping in unfamiliar beds or make-shift cots, the memories of final farewells still fresh in their minds. They were tired, but also mentally geared up to get up early (for many, before dawn) to begin the adventure of a lifetime.

Next: The Trip Begins

From the Salem Mobile

During the fall and winter season Salem evenings will be held throughout Ontario. Much planning has gone into these evenings, and you may look forward to a program of good Christian fellowship and enjoyment. We invite young and old to share with us, although the program may not be geared to very young children.

There will be audience participation in sing-songs and a few other surprises. You may want to watch for further announcements in your church bulletin. At the end of the evening a Salem collection will be held.

Stand by Jehovah's Witnesses may have prompted scientific breakthrough

(EP) — The first important US experiment with artificial blood concludes that the yellow-white substance effectively carries oxygen through the body and "may mean the difference between survival and death." In their report, doctors described the effects of the man-made blood substitute on Jehovah's Witnesses who refused ordinary transfusions.

The milky substance, called Fluosol, was developed in

Japan and is being used in the United States under guidelines established by the Food and Drug Administration. Fluosol is one of a group of substances known as perfluorochemicals that can carry oxygen, one of the main functions of blood in the human body.

"It appears there is a future for perfluorochemical emulsions as a temporary treatment for inadequate oxygen transport," the researchers

concluded. The study was directed by Dr. Kevin K. Tremper at the University of California-Los Angeles Medical Center and published in today's *New England Journal of Medicine*.

Since 1979, 13 people have received Fluosol in the USA. The treatment is available only for those who require emergency medical and surgical treatment and refuse natural blood.

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Education

Chalkmarks

RBC adds music major

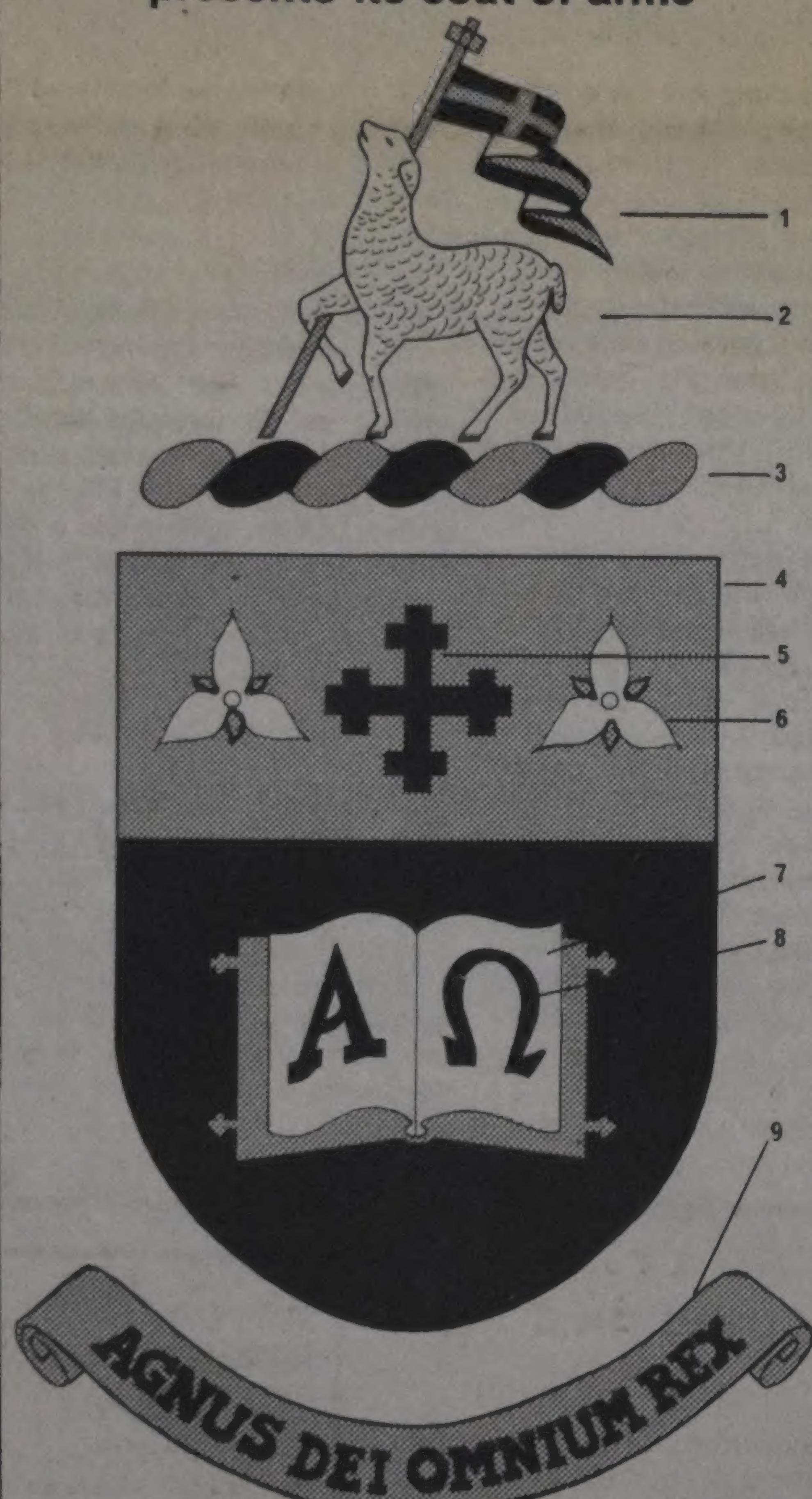
In an effort to meet the demands of its students, the Reformed Bible College in Grand Rapids has extended its course offerings to allow for a major in music in addition to its Bible major, notes a recent college bulletin. "Music is basic in almost all areas of church and mission services. The music major focuses on music theory, history, literature, and sacred music." There is plenty of opportunity for individual instruction and participation at the college.

Tomorrow the college will hold its twelfth annual International Fall Festival that will feature a sale of hand-crafted items from various world countries, as well as the traditional baked goods sale, a Koffee Kletz and an alumni-sponsored auction. Proceeds will be used to help provide campus furnishings and equipment.

Changes in Newfoundland's educational system

School systems are not operated the same way across the land which is evident in Newfoundland. "The 1982-83 school year," said Lynn Verge, the minister of education in that province, "is a milestone ... because it is the first year in which grade 11 will not be the final graduation year of high school." The school system is offering more courses to the students this year as well. Total enrolment in the system was expected to be 142,000, that is a reduction of about 21,000 or 12.8 per cent from eleven years ago when the total enrolment reached an all-time high. Over the same period, general school staff has grown from 6,648 to 8,033 with an increase in teachers alone of 1,385 or 20.8 per cent.

Redeemer College in Hamilton presents its coat of arms



1. Crusader's flag and crosslike staff; 2. Lamb of God the Redeemer looking up; 3. Wreath, traditional part of a coat of arms, here in seven parts indicating fullness; 4. Shield, traditional format for coat of arms; 5. Reformer's cross; 6. Trillium representing the trinity and the official Ontario flower; 7. The Bible on which the school is based; 8. The alpha and omega representing the everlasting God; 9. The motto: Lamb (agnus) of God (dei), king (rex) of all (omnium).

Colour code: The grey screen is normally in gold, the colour symbolizing refinement as in the educational process, and durability; black is normally red, the colour signifying the blood of the Lamb (Jesus Christ); white is normally white signifying purity.



HAPPY TO PARTICIPATE: (l to r): Lambton Christian High geography teacher, Bruce Douglas, shares in the school's 10th anniversary celebrations with graduates Catherine Mellema and Dave Schenk, and grade 11 students Nancy Lindeboom, Evelyn Klazinga, and Emily vander Til

Lambton celebrates its tenth anniversary

John Abma and
Leon van Essen

"Wow, what a lot of food," was a common statement at the Lambton Christian High School beef barbecue held at Lakewood Christian Conference Grounds on Saturday, August 21. Over four hundred parents, youngsters, students and alumni participated in the celebration which included playing games, socializing, singing around bon-

fires and, of course, eating.

The organizers of the function were the members of the High School Ladies Auxiliary. Mrs. Ann Kroontje, head of the Auxiliary, summarized the thoughts of many when she said, "The evening was a great success. We were very blessed because people from the five different areas came together and were able to organize this celebration without a hitch."

Mrs. Kroontje also noted that the barbecue would not

have been a success, if so many people had not lent a hand or a share of their wealth. She mentioned that special thanks should be extended to the families of B. Vandendool, A. Vrolyk, B. Schenk, B. Hoogendam, J. Gibbs and J. Vander Wal and to Libby's and Miracle Mart for their donations. "Everything went so smoothly and we all had such an enjoyable time that we are thinking of doing it again next year," she said.

Richmond Christian also in the midst of anniversary festivities

Over the years many diverse groups have made their own unique contribution to the Richmond community in British Columbia. Some of the post-war Dutch immigrants began the Richmond Christian School. This year the members and students of this school are privileged to celebrate and commemorate the school's 25th anniversary.

On September 27, 1957, the Vancouver Christian School opened a Richmond annex for 37 students divided over 8 grades with Mr. M. De Regt and Miss Jenny Stolte as the first teachers. The school was housed in two rooms in a small building behind the United Church at Cambie and River Road. This church was subsequently moved and is now known as the Minoru Chapel, but the small building remains at the original site and currently houses the Richmond Rod and Gun Club.

The school grew rapidly. By the second year, 80 students were enrolled. The parents, most of whom belonged to the recently organized Richmond Christian Reformed Church, constructed a four-classroom building at the school's present location. This building served as a school during the week and as a church on Sundays from 1959 to 1966

when the church obtained its own facilities.

In June, 1964 the school, which by now had four full-time teachers, could graduate students that had started in grade one. On February 18, 1966, the parents incorporated the Richmond Christian Elementary School Association, thereby severing the formal ties with the Vancouver School.

The Richmond Christian School has always been a venture of faith. It rests on the belief that every faith community should be encouraged to educate its young, so that the values that prevail in the house will also direct the education in the school. That faith has not been put to shame. Even though the immigrants were not rich they were enabled to meet all the financial costs. After eleven years of lobbying, the provincial legislature enacted the Independent School Support Act on September 7, 1977. Under this legislation the Richmond Christian School, along with others, receives a measure of financial support from taxes collected for educational purposes. Such support has resulted in a better library and more equipment, and has made specialized teaching possible.

In 1981 the association's attempt to relocate for larger facilities was frustrated by the Agricultural Land Commission, even though the school's move carried the approval of both the Municipal Council and the Greater Vancouver Regional District. The search for larger facilities continues. A kindergarten was added this year, and the enrollment has steadily risen the last several years.

Twenty-five years ago this parent-controlled school was started by Dutch Canadians drawn primarily from one denomination. Today, this school is supported by Christians from 15 different denominations, and actively welcomes all parents that wish this type of education for their children. The wooden shoes have been burned and the school has become indigenous to the Richmond community.

September 7th at 3:00 p.m. the students celebrated the school's 25th birthday by releasing balloons at a signal given by Mayor G. Blair. On October 2nd at 7:00 p.m. a special evening of celebration will be held at the Richmond Christian Reformed Church, 9280 No. 2 Road. The public is invited to share in the event.

Education

Vancouver's work/study program

Irwin de Vries

Several people are at work in the Richmond upholstery shop. One man is sewing vinyl; another is tearing the rugs out of a car. James Adrian, wearing workman's coveralls, is painstakingly removing upholstery from a car bucket seat, which has been hoisted up onto a bench. He is obviously comfortable in his work.

Across the city, in Port Coquitlam, Lorie Zacharias is placing assorted dental instruments into a sterilizer. The whine of a drill next door is clearly audible. Dental workers stride efficiently through the corridors of this busy office. Lorie looks neat and professional in her white uniform. She handles her equipment confidently and with ease.

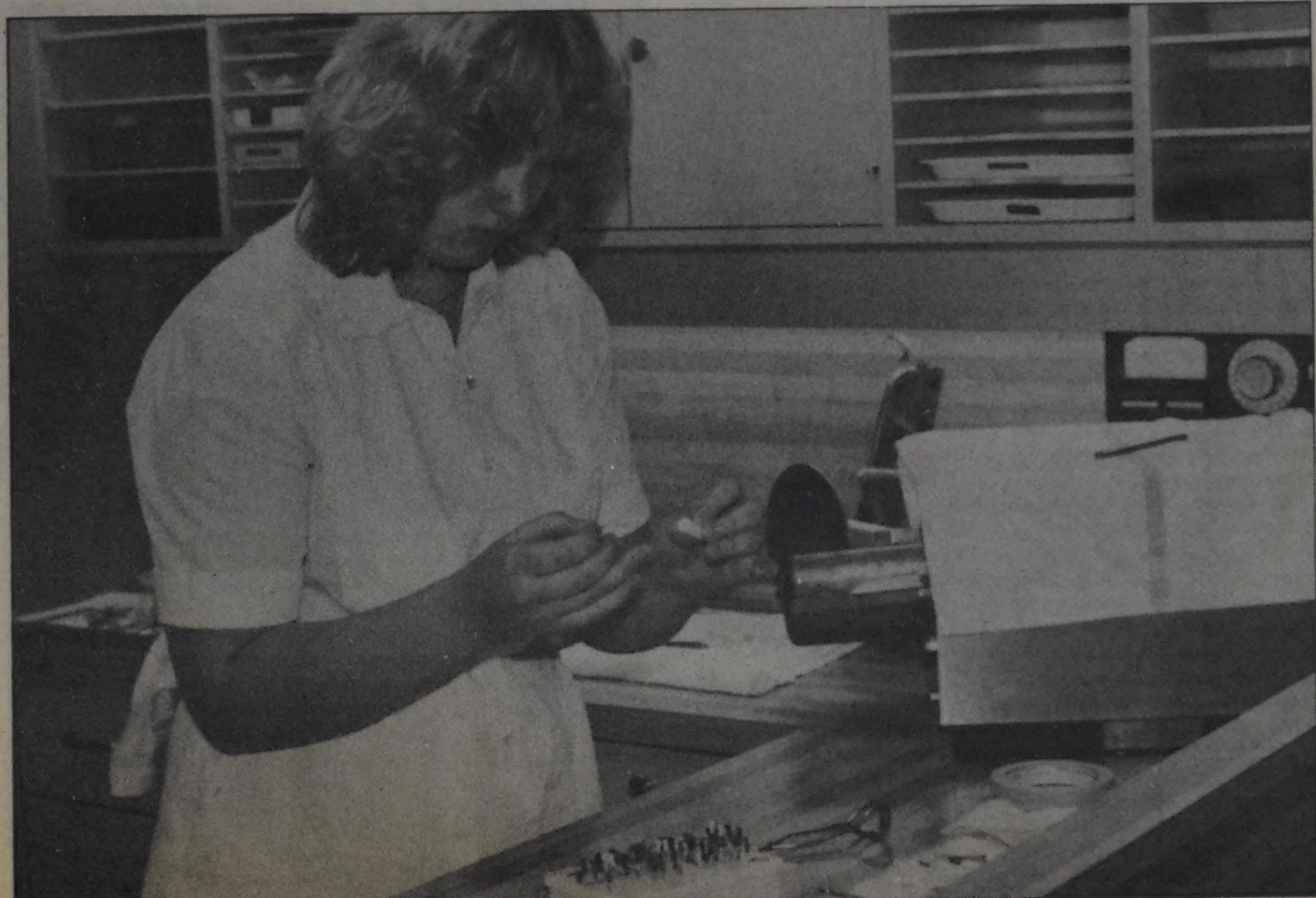
Meanwhile, Rob Humphries is helping a mechanic underneath a Toyota up on the hoist. Their hands and faces blacken with grease as they struggle to pull off the old clutch. Parked nearby is the van carrying the tools and diagnostic computer essential to their mobile mechanic service.

Despite their varied labour, these young workers have something in common: they are all high school students, participants in Vancouver Christian Secondary School's Career Exploration Program. The program, now starting its second year, was initiated and developed by school principal Conrad VanderKamp. Fourteen students were enrolled the first year, working in such diverse areas as daycare, office work, graphic arts, care for the elderly, medical technology, retail sales and accounting, to name but a few.

The program involves individually tailored combination of in-school study and extra-mural courses, along with actual work on the job up to two days per week. The school work includes continuation of grades 11 and 12 provincially required courses and Biblical Studies. Every day begins with students reading the morning newspaper. The exercise helps them become more aware of the world they will be entering, and also improves their reading comprehension.

"That's been one of the best things in the program, I think," says VanderKamp. The reading is followed up with notes, discussions and quizzes. "You can integrate like crazy."

Extra-mural courses can include public school, district evening courses; summer study; educational television programs; correspondence courses and others. Some credits can be obtained from the institutions themselves; others will be granted as course credits by Vancouver High. Special arrangements have been made with voca-



WORKING IS LEARNING: Vancouver Christian High student, Lorie Zacharias, who is involved in the Career Exploration Program

tional institutes to cooperate with the school.

The work/study program is not a dumping ground for slow learners; candidates are chosen on the basis of suitability and motivation. The program has its own purpose, meeting a specific need in particular students.

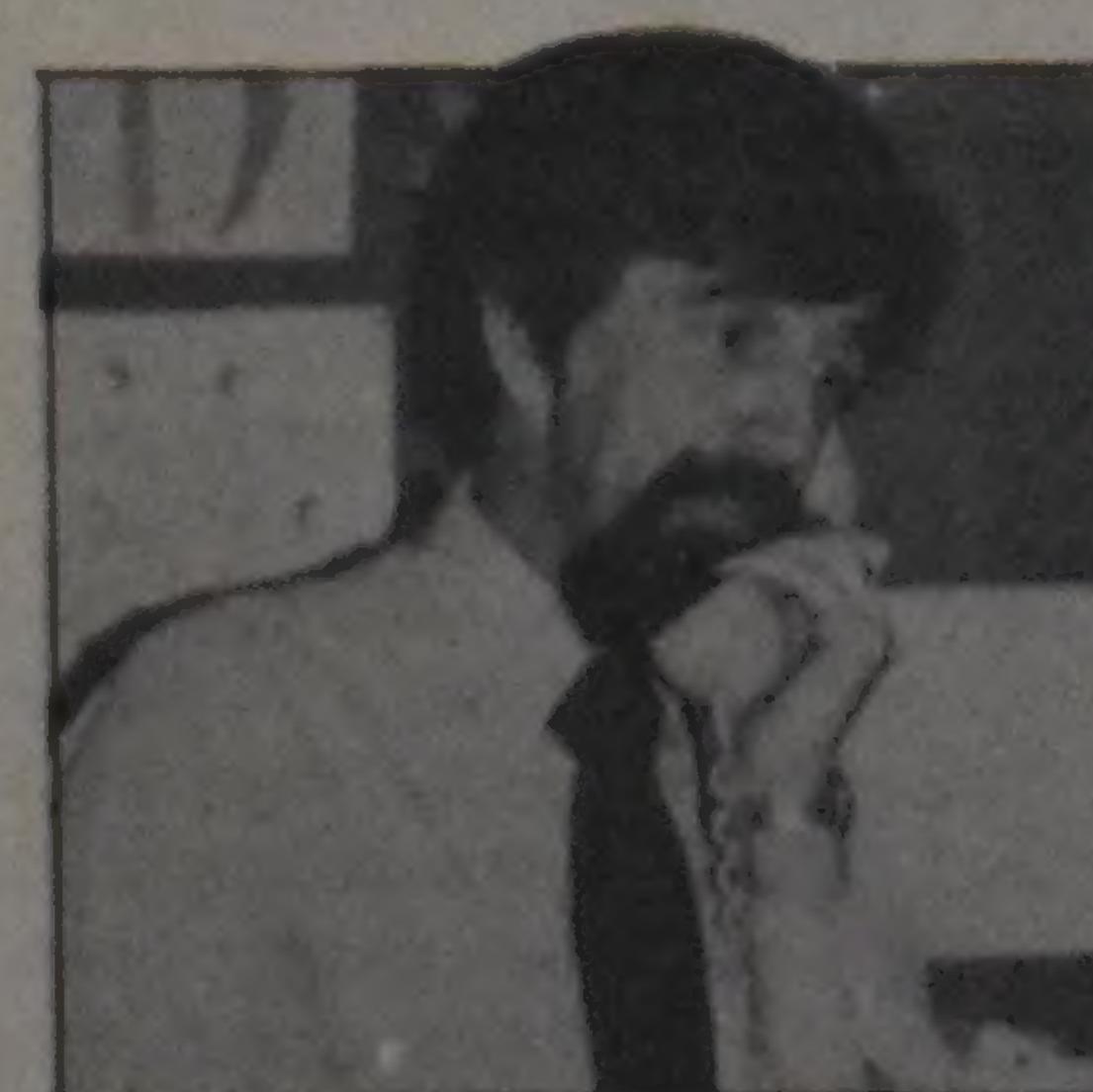
"You have to think of what our young are made for, and the calling they have," says VanderKamp. "That has to become real to them in

thought either we have to tell them to go somewhere else for the finishing years and make something of their education, or else we have to do something here."

Coordinating the program is no easy task. Each participant is involved in a unique program. Fortunately, "there is a great soup of possibilities around if you don't mind scrabbling around," says VanderKamp. "It requires a tremendous amount of coordination." Schedules can fall apart at the drop of a hat. "You set up a student for a course — then the course is cancelled because of insufficient enrollment or budget cuts. Then you're flat on your face and you have to start all over."

The program has shown positive results so far. Employers cooperate, and the students have made progress. One grade 11 student came into the Career Exploration Program and studied four months at Vancouver City College, King Edward Campus. He took courses in Computer Science, Accounting, Business Law and others, and came out with top grades. Now he works two days a week at a local credit union in the accounting department, and is prepared for post-secondary studies in his field. Other students are benefitting from the program also. James, Lorie and Rob, for instance, all praised the program.

James Adrian, the upholstery student, works mainly on car interiors at Hamming's custom auto. He has a full-time summer job. He will be going through a four-year apprenticeship, and once that



Conrad VanderKamp

school." Academic education for career-oriented students is, in his view, an injustice in the educational system. It leads to frustration for both teacher and student. But those in the career education program who are making something of it "know that they're heading somewhere, so they try very hard at things they normally wouldn't touch."

Before the program was developed, the school found itself placing career-oriented students in Typing and Business, and Consumer Math; but these courses fell far short of providing what the students needed. "That was all patchwork," says VanderKamp. "I

is done will be an expert in a field where there is good demand. Thanks to the program he's on his way. "You get a head start on everyone else," he said.

Lorie Zacharias, the dental assistant, is well on the road to certification. She knew from the start this was what she wanted. There are excellent job prospects in her field, and in fact, she could already find employment with her current experience. But she will continue taking courses.

"A lot of people who want to become certified dental assistants have to finish high school and then take another year of courses," she said. "But with the career program I can get out of school and work, and take evening classes."

Rob Humphries wants to

become a heavy duty mechanic. When he was younger he wanted to study mechanical engineering, but he was weak in Math. "I couldn't relate to that stuff," he said. In past summers he worked in his grandfather's shop in Duncan. "I always loved automotive work — get your hands right in there, nice and greasy," he grinned. Although competition is heavy for pre-apprenticeship training, he has collected some good references, and he has a summer job with a mobile mechanic. "The program has definitely helped me," he confirmed.

After talking with the students, one doesn't have to be an expert to conclude that a program like this is, very simply, a great idea that is long overdue in our educational system.

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People

From doormat Christian to rooftop communicator

Bert Witvoet

Gerrit Verstraete, born in The Netherlands one day after the liberation of Holland from Nazi occupation, has started a new Christian agency. It's the Christian Communications Centre located in Mississauga.

The agency has been in its infant stage for two or three years, but this fall it's going to receive Verstraete's full-time attention. If you're like me, you're not immediately grabbed by the announcement that another Christian agency is starting up. Another drain on the heavily taxed purse of Christian action supporters?

Not so, says Verstraete. This agency will not seek public support but must pay its own way. Fine. But even so, who needs a Christian Communications Centre?

The Christian community does, according to Verstraete. It has a tremendous need for better ways of communicating their aims. Many organizations are not doing their fundraising right. Nor are others communicating the right message to the government, to fellow believers, to customers. The gospel needs to be spread more effectively.

Mr. Verstraete can point to 14 years of experience in the advertising industry as giving him some authority in the field of public relations and images. He has owned and operated a fully accredited national advertising agency, which he is selling to his partner. Now he wants to risk his family for some strange project called Christian communication?

"My friends have cautioned me, it's true," says Gerrit Verstraete. "They ask me how I am going to feed four hungry mouths. 'Well, there are six hungry mouths,' I tell them. 'My wife and I eat too.'" But he goes on to explain that for him and his wife Alice, nee Koops, it is a faith venture.

Gerrit sees it as his calling to get out of a good business that was not specifically geared to the welfare of the Kingdom of God. He says he feels called by God to start what he is starting. He even dares to be as specific in this matter as saying "the Lord chose me to begin this work. He has no intention of having me keep it to myself."

My ears prick up. I am talking to someone who does not talk the general Reformed jargon, more the charismatic or fundamentalistic stuff. As a matter of fact, the clue came to me earlier. Five sentences

into the interview he told me that he was blessed with a supportive spouse. "That's not the Gerrit Verstraete I remembered from years ago, although I knew him somewhat perfunctorily then. All right, what has happened to him. I am somewhat on guard, because of the ease with which he concludes that he is blessed. But then, I still suffer a bit from hardening of the Reformed arteries.

Doormat

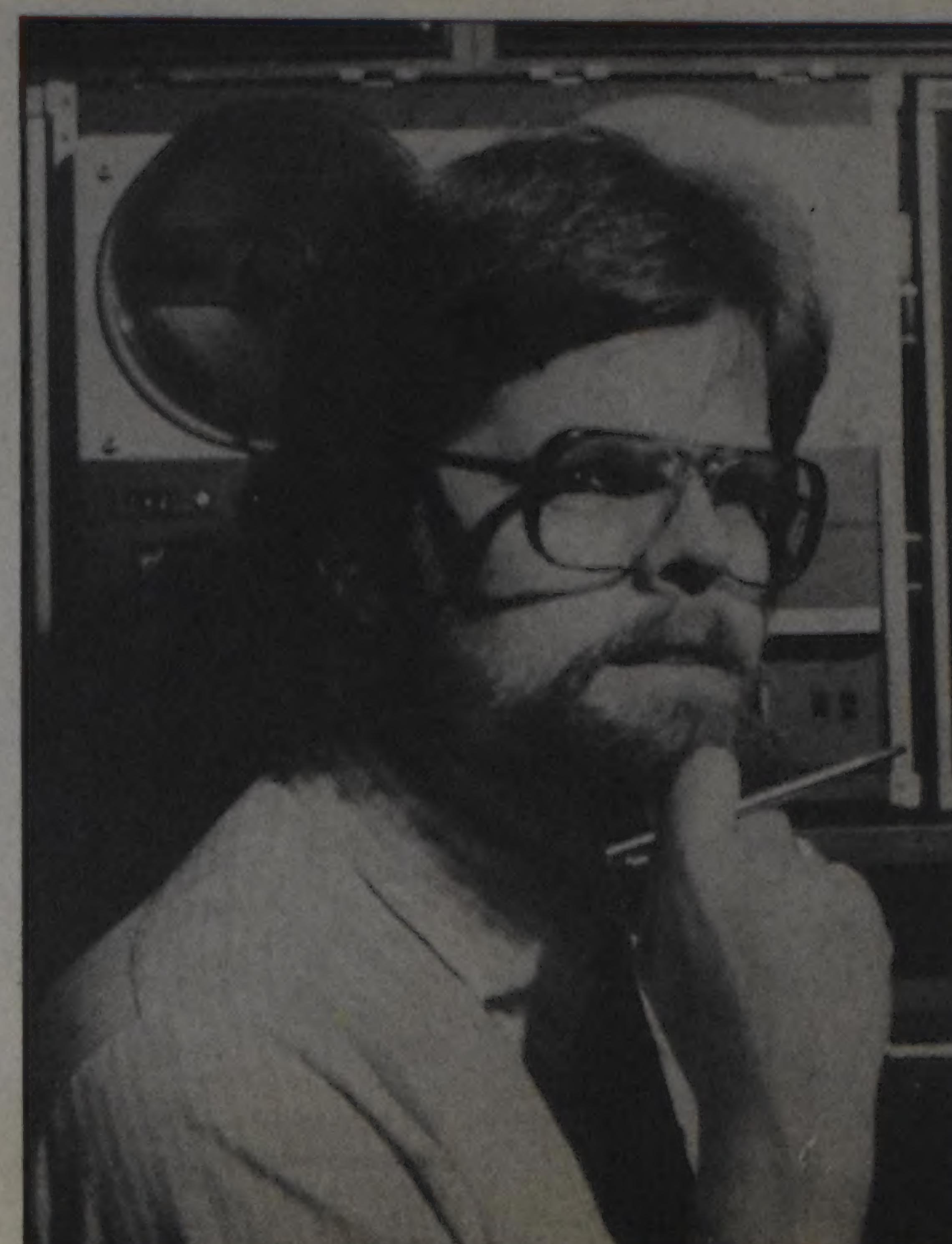
Yes, Gerrit Verstraete has undergone a significant change in his life. How did this happen? I will let him talk about it. "I had since youth had Christ in my life. I had let him in through the front door, but it was as if I had let him stand on the doormat. August 1981 I hit rock bottom. Ten years before that I had had a nervous breakdown and I was on tranquilizers after that. The biblical teaching of letting the old self die had not fully taken place.

"One time, after a peaceful vacation, I was dreaming that I was dying. I awoke. My consciousness was leaving me; my mind raced like mad. I woke up my wife. I told her I was dying, and wanted her to pray for me. She prayed for a text to comfort me and 1 Corinthians 10:13 came to mind: 'God is faithful; he will not let you be tempted beyond what you can bear.' That Word of God became so powerful that I began to live it from that day on.

"It was not like a lightning bolt; life did not become peaches and cream after that. But I threw out all my tranquilizers and have hardly used them since."

And that's how Christ got off the doormat in Gerrit Verstraete's life. And what did this vital experience have to do with his desire to start the Christian Communications Centre? "Did you become uncomfortable with the work you were doing?" I asked him.

"Only in that it seemed not to be particularly Christian. It may have been honest, but that's not enough. I have nothing against profit or riches. But as a sole motive, I would object to it." And then he began to tell how the seed of starting this new venture was planted. He had finished making a bulletin cover for his own church. The task had pleased him, and he wondered how other churches could get their message across in more effective ways. From there on he wondered about other Christian institutions. And it wasn't



Gerrit Verstraete has a vision

long before the thought of a Christian communication centre occurred to him. But now the question came — was he the man to do it? Gerrit Verstraete received an answer to that question and he now feels a strong calling. How did that come about?

"I was and still am president of the Toronto-Amsterdam Twin Cities Association.

As such, I was asked to speak to the Toronto Women's Association of the University of Toronto. I prayed with my wife about this. Now it turned out that a woman had been asked to play Dutch music for the occasion. She was reluctant. Apparently she was a Christian and she did not think too much of playing for such a women's group. But the Lord told her to go and play anyway, because she would meet someone He wanted her to meet.

"Before the meeting she came up to me and asked me what kind of music I wanted played. 'Most of it seems to be sacred music,' she commented. I told her that I didn't mind that because I was a Christian myself.

"This was the beginning of an important relationship. The woman and her husband were deeply involved with CBN (Christian Broadcasting Network) and they strongly encouraged me in my desire to start a Christian Communication Centre. This was the third confirmation that I received and it has given me goose pimples."

There was a sparkle in Verstraete's eyes as he was talking to me, and there was not the slightest doubt in my mind that what he was telling me was true. I must even admit to a little envy. Wouldn't it be nice if all of us could be so sure of what we

led by the nose. If the intention of the communicator is to manipulate, it isn't difficult to do with television."

That sounds good to me, but does he sense how apart from the media, we can rob people of their freedom by either withholding information or dressing it in such a way that the desired effect is achieved? The answer is briefer than I would have liked it to be: "Yes, people and their message can distort reality." I must be careful not to draw too much from that, even though I would have liked a more fervent response. Verstraete's agenda is a little more preoccupied with the positive effects of communication. His beef is that Christians communicate too poorly.

The CRTC hearings were apparently a classic example of poor communication by various Christian groups. "We were so divided as Christians. The presentations had more to do with the attainment of power than with faith in Christ's power. The arguments were weak when they did not deal with power." Verstraete would have liked a unified presentation by all Christian groups instead of partisan attempts to grab power. He mentions other examples of poor communication and it becomes clear that he is not only thinking of the medium but also the message.

He listened to a minister deliver a good sermon. But towards the end, the man began to take potshots at charismatics and evangelicals. That destroyed not only the message but also the Body of Christ, according to Verstraete. "Ministers do too much preaching at people. But communication is a two-way street. They have to get feedback too." Another thing he dislikes is labels. They are poor means of communication. He doesn't like being labelled a charismatic, an evangelical, or a born-again Christian, as if there also were unborn-again Christians. "I am a child of God," he says simply.

He is that, and, like most children of God, he has a vision. He would like the Christian community to realize that they now have "a viable resource they can draw on for effective communication."

But if I understand Verstraete well, he might add, for the effective communication of unifying ideas. His hope is that other resource people will gravitate to the Centre, which is located at 34 Lakeshore Road, East, in Mississauga, Ontario. At the moment Gerrit and Alice are renting an office in the building but they are already dreaming of expanding in the same building.

"It's not testifying to the Lord's greatness if I say that I will occupy them later," says Verstraete.

"But don't think I'm crawling, I did that for 36 years. It's hard to stop running now."

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Ron Sider: Shaping a vision for the 1980s

The author of *Rich Christians in an Age of Hunger* and, soon to be released, *Nuclear Holocaust and Christian Hope*, Dr. Ronald J. Sider, recently came to Alberta on a speaking tour sponsored by the Mennonite Central Committee. While in Edmonton, Ron Sider was interviewed by Calvinist Contact reporter Wally van de Kleut.

C.C.: Would you share with the readers a brief biography of yourself?

Sider: I'm a farm boy from Ontario; lived on a farm until I was about 16, about two miles from the Niagara River, in Fort Erie, Ont. I then went to the U.S. to do my graduate work (in Reformation History), and stayed on to live in the inner city of Philadelphia and work at a Christian College, Messiah College, for ten years. The past four years I've been teaching theology at Eastern Baptist Seminary; so I'm a systematic theologian. I now spend half my time writing, speaking and organizing. One important part of my work is my role as President of Evangelicals for Social Action.

C.C.: Did anything in particular spark your concern about world hunger? A personal experience, a growing sense of biblical calling or a world event?

Sider: I think that it was a combination of things. It was certainly my own religious heritage. I grew up in a Brethren of Christ home, which is very similar to the Mennonites, and so I grew up having the kind of concern for the poor that is traditional with the Mennonites.

There was also a sense of call as an evangelical Christian during my years at Yale to work as an evangelical in the whole area of a Biblical search for social justice. That was a clear, growing calling. I didn't know what that meant at that point, but doors have just opened up in a lot of different ways.

A third significant piece of it is undoubtedly my experience with black Americans. A lot of what I know in my heart about oppression I learned from them. I had a black landlord and landlady my last two years of graduate school in 1966-68, and we sat up with them the night Martin Luther King was assassinated. Later we moved to Messiah College's second campus, which is in the inner city, and lived in an almost entirely black section of the city for 7 years. Now we also live in an interracial, lower-income section of the city. So that's been important.

I preached a sermon back in 1967 on world hunger, on the relationship of the rich and poor, trying to get back to Scriptures. In the application, I developed what I later came to call the "graduated tithe," the suggestion that one way to address world hunger is to

have a sliding scale for one's giving. After writing an article called the "Graduated Tithe", I decided to make that a little book, and when I wrote it, like topseed, it just grew and became a very different book called *Rich Christians*.

C.C.: What would you consider to be good examples of responsible Christian thought and action?

Sider: We face such enormous problems in the areas of the sacredness of life, the family, world hunger, and the nuclear question, that I have very little hope of avoiding disaster unless we see a new kind of praying, Spirit-filled movement that we have not seen in this century.

We need a new movement of Biblical Christians that have a living personal relationship with Jesus Christ, who immerse all their activity in

"If people come to a living personal relationship with Jesus Christ, their whole life is transformed — their sense of worth and value and dignity and initiative is transformed."

prayer, who have a deep sense of the presence of the Holy Spirit, and out of that work in sophisticated political ways to change the fundamental injustices in society.

The thing I want to say as strong as possible is that the church has to be a living model of that so that Christians work at two levels; they work within the body of Christ, living and modelling a different reality for our global village; and then they work in sophisticated political ways to make the changes that need to be made, including international trading patterns, changing the foreign policies of Canada and the U.S., and saying no to nuclear madness, starting with a nuclear freeze.

But the heart of it for me is a new kind of political movement that immerses all that activity in prayer and dependence on the Spirit ... What we need is thought and action immersed in a deep spirituality that's not only a matter of creeds but arises out of a daily living encounter with God.

C.C.: Both in Canada and the U.S. the economy is sputtering along. People are being forced to budget, and many are hurting. In terms of some of your major concerns, how could Christians creatively respond to these difficult times on a daily basis?

Sider: The first thing that has to be said when we talk about the difficult times is that we're still the wealthy aristocracy in a world where the majority are very poor.

And so we do feel squeezed the last couple of years, but there's a relative thing. The average person in Canada and the U.S. is 14 times richer than the average person in India and 17 times richer than

the average person in Kenya. Almost all of us could probably easily spend 1/4 less on ourselves; that would mean that we would have to switch to smaller cars, live in a somewhat smaller house, eat lower on the food chain, not keep up with clothing fashions, and not have all the athletic equipment that is thought needed.

But even then we dare not kid ourselves and think that we're on the edge of poverty in these times of recession. We're not. I think that at this point we need to learn more about Christian community, how to live together in new creative ways where we share each other's lives, struggle on what we spend, what we don't, and learn how we can be of daily support, in all kinds of ways, to each other. In short, learning how to bear one another's burdens.

C.C.: What are the primary elements of a food policy which would reflect equitable access to resources and a fair distribution of food?

Sider: People need the resources to earn their own way. It's no solution to give food in a short-run situation. Of course, we should give food to people that starve, but that needs to be done carefully so that it doesn't build up a dependency. The need to help people develop the ability to earn their own way is paramount. The starting point is land redistribution. It also means appropriate tech-

"The need to help people develop the ability to earn their own way is paramount."

nology, with regard to seeds and fertilizer, and so on.

C.C.: You have recently written *Nuclear Holocaust and Christian Hope*. Why did you write this book?

Sider: Well, a good friend of mine, who is deeply concerned about the issues of economic injustice and world hunger, said to me, "Ron, we have had poverty for thousands of years, and we can survive poverty for another 50 years, but we're not going to survive another 25 years of the nuclear arms race. I'd like you to write a book on that."

I'm very resistant to saying that there's one issue which is of overriding importance. I've tried very hard to develop a holistic Biblical approach with a balance of evangelism and social concern. When you come to specific social issues, I'm concerned about a consistent pro-life stance, and, therefore, I'm opposed to abortion on demand, I'm opposed to euthanasia, and because I'm concerned about the sacredness of life, I'm very concerned that we don't commit the ultimate abortion of destroying the northern hemisphere, or perhaps the whole planet in a nuclear holocaust.

It seems to me that if one is committed to the sacredness of life, then it just makes no sense at all to say that one is opposed to killing a few million human embryos every year, which, of course, is horrible, and then be unconcerned about stepping closer and closer every year to the real possibility of killing hundreds of millions of people in a nuclear war.

Having said all that, I want to say that the issue of nuclear arms is of overriding importance today. If we don't avoid nuclear holocaust, there won't be any families around or any unborn children to protect.

C.C.: How does the arms race link up to underdevelopment both in the Third World and in North America? Is it fair to say that the question really is: bombs versus bread?

Sider: There are some astonishing statistical links. Some 1/4 of all scientists and technical specialists give all of their time to military research — nuclear and conventional. If these experts devoted their time to alleviating problems in Third World contexts, reducing medical problems, improving strands of grain there, for example, that would be enormously important.

The world this year will spend about 550 billion dollars on military expenditures. That's equal to the annual income of the poorest 1/2 of the world's people. So a very strong yes! It is fair to say that the question really is: bombs versus bread.

C.C.: Do you find a willingness among Christians to act for justice in our materialistic society or to take a radically non-conformist position as you put it in *Rich Christians*?

Sider: I think that there is a growing number of Christians who want to say, "I'm committed to Jesus Christ, first

and foremost; He's my Lord and whatever else follows

"I'm concerned about a consistent pro-life stance and, therefore... I'm very concerned that we don't commit the ultimate abortion of destroying the northern hemisphere or perhaps the whole planet in a nuclear holocaust."

from that I'm going to do. And I'm committed to God's revelation in the Scriptures and I want to obey the Scriptures."

In short, they'd rather have Jesus than houses and land. They mean that. Now I think that the vast majority of Christians have not yet seen that that's going to mean a radical commitment to Jesus as absolute Lord of life. It's going to mean some fundamental changes in terms of personal economic lifestyle, how they look at the North American economy, and how they look at politics. There are a growing number of folk who do see those links.

I think there's a lot of resistance when one moves from concern with hungry people, and, therefore, being concerned with relief, to when people begin to see that a fundamental problem of the whole thing is a basic inequality of land, of know-how, of resources, and so on.

When you get to that structural level then people begin to see that there's a link between our affluence, and say, poverty in Latin America, and then that begins to get threatening and there's more resistance at that point. But I see more and more people who are willing to open up that question, too.

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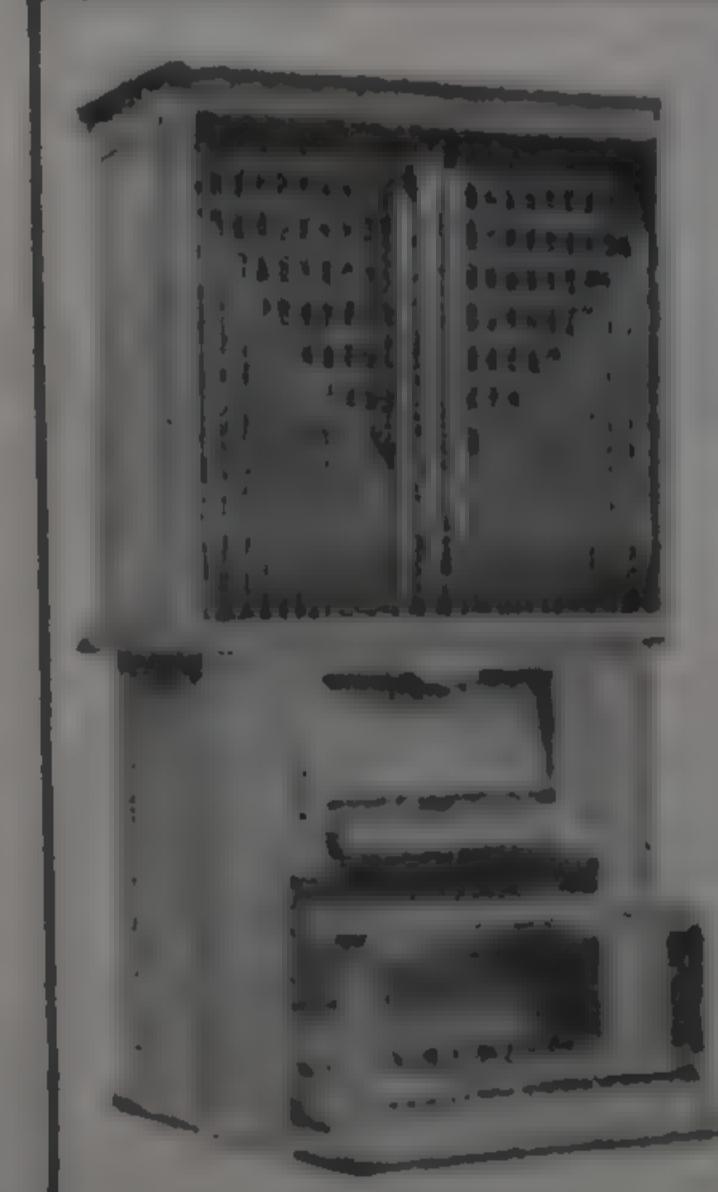
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"Let's simply follow Christ" Sider says



Dr. Ronald J. Sider, author of *Rich Christians in an Age of Hunger*

Wally van de Kleut
C.C. Edmonton staff

In what resembled a three-point sermon in format, Dr. Ronald J. Sider, author of *Rich Christians in an Age of Hunger*, dynamically challenged an Edmonton audience of close to 200 people to follow Christ regardless of the consequences.

Sponsored by the Mennonite Central Committee in Alberta, Ron Sider gave a public lecture August 20, at the Lendrum Mennonite Brethren Church.

The news

Looking at four areas — family life, respect for human life, world hunger and, the

arms race — Sider stated his belief that "the news is very bad; the next twenty years are the most dangerous we've ever experienced."

Concerning family life and marriage, Sider said that "If we dare to make a life-long marriage commitment, we will find ourselves swimming against the tide." The individualism of our day and the idol of self-fulfillment are making such a commitment increasingly difficult.

"The thrust of our society is to the acceptance of euthanasia, abortion and genetic engineering, and the result is that the sacredness of life is no longer recognized," observed Sider. "The ultimate denegation of the sacredness of life is to be seen in the justification

and continuance of the nuclear arms race." Sider noted that former President Carter in his final speech, when he had nothing politically left to lose, called for the reduction of nuclear arms if the world is to avoid the equivalent of a W.W. II every second.

In terms of world hunger, Sider said that the discrepancy between the rich and the poor is growing, and that the poor are becoming increasingly angry. He quoted former West German Chancellor Willie Brandt's North/South report, where Brandt urgently calls for the gap between the rich and the poor to be closed as quickly as possible.

But there is more to the news than the bad. Sider minced no words in proclaiming the Messiah as the Good News. "Jesus Christ, Saviour, but also Lord and King did come. He is the Lord of our social lives, sexual lives, economic and political lives. Here's where Jesus 'blew it', because He challenged the status quo," said Sider.

Jesus challenged "the subjugated role of women, the hatred of the Zealots, the religious establishment, the lack of sharing in the economic system, and so on."

Christ's resurrection demonstrated that He is the Lord of the whole universe. "In this knowledge the early Christians turned the Roman Empire upside down," stated Sider. Citing Romans 8:19-23 (For the creation waits with eager longing for the revealing of the sons of God ...), Sider said: "I believe Christians could turn our world upside down today. If we are in Christ, we can indeed have hope in the future."

Our choice

"The Good News is better than all the bad news in the world," emphasized Sider. "We must accept Christ and confess our sins. However, the Good News poses the choice: we have to choose between Jesus Christ and the status quo. Jesus said, 'Take up your cross and follow me,' and

there is no way to escape this fundamental choice."

"The Church, to a tragic degree, has become a support to the status quo," continued Sider. "This is not entirely true, of course. At some points we have dared to follow Christ. But not at all points. Along the lines of Matthew 7 and Romans 12, we need to regain a sharp Biblical distinction between the Church and the world."

Sider stressed that he was not advocating a withdrawal from society. Even though Jesus said that the world hated Him because He testified against it, Jesus came to earth to reconcile the world.

"Every society tries to socialize its members to the status quo. Only when we look at what the Bible says can we make the sharp distinction between the Church and the world. We need a Christian alternative, a new Biblical counter-culture," said Sider.

Sider strongly argued that Christians must resist contemporary narcissism and the absorption with self-fulfillment in marriage and sexuality. He further called Christians to abandon the materialism of the status quo and deny the notion that we deserve to enjoy what we've earned.

"We must follow Jesus and renew our personal economic lifestyle. The Bible demands concern for the global poor. North Americans spend in 52 days on cat food what we also spend in 365 days on world evangelism."

"Nor can we look at materialism individually. Three-fourths of the world's population lives in grinding poverty; our own one-fourth in affluence. We need to change North American foreign policies and promote human rights and Biblical justice. We have to choose this day, and all the coming days, between Jesus and the status quo."

In the area of nuclear arms, Sider was also forthright. He stressed that if we are going to be pro-life, we have to be pro-life consistently and condemn the arms race.

To those who respond that

"The problems are too vast and complex" or "I can't do anything", Sider emphasized that we can and must be busy doing such things as changing our lifestyles, writing letters, lobbying for reform and being informed.

As an example, Sider pointed to Charles Finney, "the Billy Graham of the 19th century", who spoke in evangelistic crusades against slavery. "Scholars have discovered that the heart of the abolition movement is traced to Finney and his students. Christians have had, and can continue to have, an impact on society!"

A vision

Sider concluded his address with a personally optimistic vision, one which would see for the future of the Church a Biblical, Spirit-filled return to a wholistic faith.

He shared his dream that the Church might become balanced in such a way that "it is fired with a passion for evangelism and social action", and that "local congregations might rediscover community in Christ, sharing economically as there is need, encouraging people not to give up even in the most difficult marriages, praying for neighbourhood non-Christians, living more simply so others might simply live, demanding justice now for the poor of the earth, relying on steadfast prayer and Bible study, and supporting a movement which in the next twenty years would succeed in abolishing nuclear weapons."

In all of the work of the Church, Sider cautioned Christians never to suppose that we would be ushering in the Kingdom by means of certain actions. Rather, he said, "Let's simply follow Christ."

If we follow Christ faithfully, concluded Sider, we will experience the comfort of I Cor. 15:58 — "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain."

International evangelization post for Australian bishop

(EP) — An Australian Anglican Bishop, A. Jack Dain, of the Diocese of Sydney, will become General Co-ordinator of the Lausanne Committee for World Evangelization according to an announcement by Dr. Leighton Ford, Chairman of the Committee. The appointment, which becomes effective on October 1, is for a two-year term.

Following wartime service in the Gurkha Brigade and Royal Indian Navy, he became General Secretary of the Bible and Medical Missionary Fellowship. He will divide his time between Australia and Britain, spending about four months of each year at the International LCWE headquarters in London.

1959, and left England to become Federal Secretary of the Church Missionary Society of Australia. In 1965, he was consecrated as Assistant Bishop in Sydney, Australia. Bishop Dain has been involved in many phases of Christian ministry. He is currently Chairman of the Billy Graham Evangelistic Association of Australia, and Honorary President of the Bible and Medical Missionary Fellowship. He

will divide his time between Australia and Britain, spending about four months of each year at the International LCWE headquarters in London.

Our choice

"The Good News is better than all the bad news in the world," emphasized Sider. "We must accept Christ and confess our sins. However, the Good News poses the choice: we have to choose between Jesus Christ and the status quo. Jesus said, 'Take up your cross and follow me,' and

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Dutch

Uit Nederland

□ Een aantal gereformeerden in de oude Rotterdamse wijk Delfshaven heeft het moeilijk met hun kerk, met hun dominee en met een snel veranderend wereldbeeld. Dat zit zo. Er woont in Delfshaven een lesbisch paar dat twee door kunstmatige inseminatie verkregen kinderen heeft. Bewuste ongehuwde moeders dus, dat is tegenwoordig een bekend verschijnsel, vooral, dacht ik, in linkse en onkerkelijke kringen. Deze vrouwen zijn echter gereformeerd en wilden dat hun kinderen in de gereformeerde kerk zouden worden gedoopt. Dat is ook gebeurd, maar een deel van de gemeente is daardoor diep gegriefd in zijn traditionele levensopvattingen. Na de kerkdienst gaf dominee van Zuthem uitleg aan een verslaggever. Dit is een oude wijk, zel hij, waar alle problemen van de samenleving zich extra scherp aftekenen. In korte tijd hebben zich grote sociale en culturele veranderingen voorgedaan. Sommige mensen kunnen die veranderingen niet aanvaarden; die zien de kerk als een vluchtheuvel, en niet als een uitdaging. Maar de kerkraad, die voor de helft bezet is met jonge volwassenen, heeft gekozen voor een gemeente als uitdaging, die niet achter de feiten aanloopt, maar probeert richting te geven aan de ontwikkelingen.

Persoverzicht

- Wat kamerleden over het algemeen in de melk te brokkelen hebben vallen bitter tegen. Ze worden verwacht netjes gekleed te zijn, altijd met twee woorden tegen de minister te spreken, en verder geen flauwkeul, vooral geen vragen over het partijbeleid. „Gehoorzaam zijn” zel mijn moeder als ik vroeger naar school ging, en dat blijkt ook van toepassing te zijn op onze parlementaire vertegenwoordigers. Volgens een onlangs gepubliceerd rapport hebben heel veel kamerleden daar de balen van, maar ze kunnen er niet veel aan doen. Trudeau verwisselde portfolio's in het kabinet, en de betekenis daarvan zal nauwkeurig in de pers worden nagepluisd.

- Onze zeer edelgeboren minister voor Landbouwzaken zou op een najaarstentoontelling in Quebec eens even aan de verzamelde schare latien zien dat hij in hart en nieren boer was, door een nummertje melken weg te geven. Helaas had de koe geen onderscheidingsvermogen en deponeerde haar behoefte op de minister's mooie pakkie. De daarop volgende reaktie van Eugene Whelan zou de redakteur van dit blad stellig uit dit overzicht verwijderen, en het heeft dus geen zin die te vermelden.

Calvinist Contact is per slot van rekening niet „De Lach” van vroeger. U weet wel dat blad dat u bij de kapper las. En als u zich misschien afvraagt hoe dat nou kan, dat de regering zo blut is, wordt die vraag grotendeels

beantwoord door het nieuws dat een weetglerige Canadees \$8.400 uit de staatskas heeft ontvangen om zich te verdiepen in de studie van vogelverschrikkers. Dat is echt gebeurd, hoor! Dan weten ze in Alberta beter raad met de spaarpot. Daar heeft de provinciale regering in de beurs getast en subsidie gegeven op alle hypotheken zodat ze niet meer dan 12 1/2 procent rente kunnen kosten. Als daar geen verkiezing op volgt ben ik bereid mijn excuses persoonlijk aan Lougheed aan te bieden.

- De provinciale regering van Quebec kwam in het spreekwoordelijke hemd te staan door een uitspraak van de rechtbank waarin gevonden werd dat de talenwet -bekend bij het nummer 101 - tegen de grondwet indruist. Het spoedeerde Levesque aan tot bitter kommentaar dat de grenzen van diplomatische beleefdheid ver overschred. De zaak gaat natuurlijk in hoger beroep.

- Een nogal opzienbarend rapport maakte melding van het feit dat vijf miljoen Canadezen niet kunnen lezen of schrijven. Volwassen mensen voor wie het telefoonboek volkomen raadselachtig is. Daar sta ik toch wel even van te kijken.

- In Zwitserland bezetten terroristen de Poolse ambassade. Een van de bezetters blijkt contacten te hebben met de Poolse Geheime Politie, en er kon aan dat geval wel eens een luchtje zitten. 'Zou kunnen dat het een poging was

om de Poolse Solidariteit in slecht daglicht te stellen. Niet onmogelijk!

- De Arabische staatshoofden stelden een vredesplan voor met betrekking tot het Midden Oosten waarin Israel erkend werd. Niet tegenstaande werkte dat plan als een rooie lap op een stier voor Begin, die, geen blad voor zijn mond nemende, president Reagan een felle veeg uit een vleze pan gaf. Dat was omdat Reagan eerder had geprobeerde plaats te vragen voor de Palestijnen. Maar er wordt toch weer gepraat. In de diplomatie is dat al heel wat waard, ook al vliegen er dan eerst de vonken af, de meeste verschillen kunnen wel zo bijgeschaafd worden dat er mee geleefd kan worden.

- Hier in Toronto was een bijeenkomst van het Internationale Monetaire Fonds, dat is een soort Internationale bijstand. Daar komen hulpbehoevende landen met de pet in de hand om leningen te vragen. Er waren pakweg zo'n tienduizend afgevaardigden die met pracht en praal omgeven werden. Er mocht tot drie uur 's morgen getapt worden, hetgeen in Ontario echt iets bultengewoons is. Er werd dankbaar gebruik van gemaakt. De hoge omes waren het roerend met elkaar eens dat dit moeilijke tijden zijn. Alsof we dat nog niet wisten. Ik krijg zelfs op zondag geen slagroom in de koffie meer van mijn vrouw. Ik kan er wel zonder - zo is 't niet - maar zoals tante Katrien zei: „een mens wil wel eens wat, nietwaar?”



J. VanHarmelen

De Scofield Bijbel #2

Dr. Scofield is een aanhanger van het dispensationalisme. Het Engelse woord „dispensation” betekent in het Nederlands bedeling. U hebt vast wel eens gehoord dat er gesproken werd van een oud-testamentische en een nieuw-testamentische bedeling. Er is vaak geadviseerd om niet langer te spreken van dispensation of bedeling als we het hebben over het oude of nieuwe testament. Nu het woord dispensation door Scofield e.a. zo'n heel andere inhoud heeft gekregen dan wij gewoon waren er aan te geven is het beter om te spreken van een oud-testamentische, of nieuw-testamentische periode.

Wij kennen slechts twee bedelingen, en dat zijn de twee perioden, één voor (belofte); en één na de komst van onze Heiland. (Vervulling) Scofield onderscheidt echter zeven bedelingen. Scofield heeft dat niet helemaal van zichzelf. Hij is in de leer geweest bij John Nelson Darby, de leider van de Plymouth Brethren, die in wezen drie bedelingen aannamen: de Oude Bedeling, de Bedeling der Kerk, en de Bedeling van het Koninkrijk (het Duizendjarig Rijk waarin de beloften aan Israel volkomen zullen worden vervuld).

Darby zelf bezocht herhaalde malen Amerika. Zijn gedachten vonden grote ingang. Prof. Aalders zegt ervan in de Chr. Enc.: „In 1862 begon James Inglis uit New York met de uitgave van een maandblad „Waymarks in the Wilderness” waarin hij de gevoelens van de Plymouth Brethren propageerde; een van zijn invloedrijkste steunpilaren was James H. Brookes uit

St. Louis, met zijn geschrift: „Maranatha” dat in ca. 1870 het licht zag en vele herdrukken beleefde. Sedert 1878 werden „prophetic conferences” gehouden, en vooral door een publicatie in 1878 van W.E. Blackstone „Jesus is Coming”, waarvan in 1908 een bizarre „presentation edition” in verscheidene honderd duizenden exemplaren gratis over de gehele wereld werd verspreid, werd een krachtige propaganda gemaakt.

Maar van de allermeeste betekenis was de verschijning van de zgn. Scofield Reference Bible in 1909, herziën in 1917, waarin niet minder dan zeven bedelingen worden aangenomen.” Gewoonlijk spreken wij van „the old” en „the new dispensation” en nemen aan dat er twee zijn, maar geen zeven. Drie, dat zou nog gaan, want Scofield noemt de staat der rechtheid in het paradijs de eerste bedeling: de bedeling van onschuld in dehof van Eden voor de zondeval. Deze bedeling eindigt als Adam en Eva uit het Paradijs verdreven worden.

Vervolgens onderscheidt hij: 2. de bedeling van het geweten (tot aan de zondvloed); 3. de bedeling van de menselijke regering (eindigend voor de mensheid als eenheid in de Babylonische spraakverwarring, voor de Joden in de ballingschappen, en voor de naties in de tweede komst van Christus en het oordeel van Matteüs 25);

4. de bedeling van de belofte, (van de roeping van Abraham tot de Berg Sinai);

5. de bedeling van de wet (van de Berg Sinai tot het kruis van Christus);

6. de bedeling van de genade (van het kruis van Christus tot aan de Tweede Advent);

7. de bedeling van het koninkrijk (het duizendjarig rijk).

De zesde bedeling is tevens die der kerk, die als een inassing tussen de vijfde bedeling en het duizendjarig rijk wordt beschouwd.

Scofield geeft voor deze serie van bedelingen geen schriftuurlijk bewijs. Hij voert ook geen gronden aan. Hij poneert ze. De vraag is gewettigd: in welke zin eindigen deze bedelingen?

We hebben niet zoveel moeite met de eerste bedeling. Wij noemen het geen bedeling, maar willen niet strijdend over een woord. De tweede bedeling noemt Scofield de bedeling van het geweten. Verbanned uit het Paradijs bleef de mens verantwoordelijk om al het goede waarvan hij wist dat het goed was te doen, en al het kwade waarvan hij wist dat het kwaad was te laten, en moest hij God benaderen door offeranden ... deze bedeling eindigt in het oordeel van de zondvloed.

A. Pieters, die een goed boekje geschreven heeft onder de titel: „A Candid Examination of the Scofield Bible”, schrijft: Eindigt ... wat eindigt? De verantwoordelijkheid van ieder mens om al het goede waarvan hij weet dat het goed is te doen, en evenzo het kwade te laten? In geen geval; die verantwoordelijkheid is er tot op vandaag nog. De verantwoordelijkheid om tot God te naderen met offeranden? ... Die verantwoordelijkheid bleef er tot het uiteindelijke offer van Christus. De werking van het geweten in het hart van de mens? Zeker niet. Paul wijst op het geweten dat in zijn dagen nog werkten, en daarin is sinds die tijd nog geen verandering gekomen. Wat was eigenlijk het karakteristieke van de bedeling van het geweten dat eindigde met de Zondvloed?

De volgende bedeling is de bedeling van „menselijk gouvernement” dat drie eindpunten heeft. Was er geen gou-

ernement voor de zondvloed? Wie kan dat bewijzen? Wij weten het niet. Was er geen gouvernement onder de Joden na de ballingschappen? Wat te denken van de Makkabeën? en de regering die eindigde A.D.70 door de overwin-

ning van Titus?

De volgende bedeling is de bedeling der belofte, en Scofield zegt dat die bedeling eindigde met het geven van de Wet op de berg Sinai. Op wat voor manier eindigde die bedeling dan? Was de belofte teruggenomen, herroepen? Nee! Paulus zegt dat dat nooit het doel was van het geven van de wet. Was de belofte dan vervuld? Ook niet. Was het onbelangrijk voor de Joden om de belofte te geloven? We weten wel zeker dat dat niet het geval was.

Ieder die zich bezig hield met de bedelingen van dr. Scofield is er blijkbaar verlegen mee, behalve de mensen die hem geloven op gezag. Aalders vraagt verwonderd: „Wat verstaat Scofield nu eigenlijk onder bedelingen? Scofield omschrijft een bedeling als een periode gedurende welke de mens op de proef gesteld wordt ten aanzien van zijn gehoorzaamheid aan een bepaalde specifieke openbaring van Gods wil. Maar, zo zegt Aalders, dan valt de nadruk niet op de openbaring van Gods genade aan de mens, maar op de houding van de mens; niet op wat God doet tot verlossing van zondaren, maar op wat de mens doet ten opzichte van bepaalde openbaringen die God van zijn wil schenkt.” (Aalders, „Het dispensationalisme in Amerika, Geref. Theol. Tijdschr.”).

Hoewel Scofield zich intensief met de Bijbel bezig houdt, en de King James Version van 1881 aanvaardt als Gods Woord, past zijn schema van bedelingen helemaal niet op de Bijbel. En ik ben bang dat hij daardoor toch niet aan de Here Jezus de plaats geeft die Hem toekomt, als de volle openbaring Gods, en Hem niet eert als de sleutel om de hele Schrift te verstaan (wordt vervolgd)

Carl D. Tuyl

Dutch

De behoefte aan crèches

door Ben Malkin

(Canadian Scene) — In de overtuiging dat crèches zowel werknemer als werkgever ten goede komen heeft het Canadese Treasury Board verleden jaar besloten richtlijnen vast te leggen aangaande de stichting van dergelijke crèches voor overheidspersoneel.

Met uitzondering van een crèche die als proef is gesticht

door de Voorzitster van het Lagerhuis Jeanne Sauve heeft de Regering echter tot nu toe geen van deze richtlijnen in acties doen over gaan. De door Mevrouw Sauve gestichte crèche bevindt zich in het Confederation Building en is bedoeld voor kinderen van haar afdeling.

De aan deze crèche verbonden kosten hebben tot een uur lang debat geleid in het Lagerhuis. Parlementslid Hal Herbert (een Liberaal uit Vaudreuil) zei dat, hoewel hij

het eens is met het principe van crèches, hij van mening was dat het met deze crèche gemoedde bedrag van \$400.000 veel te hoog was om aan 40 kinderen een onderdak te bieden. Bovendien betekent het principe om de crèches voor zichzelf te laten betalen dat ambtenaren met lagere inkomen hun kinderen hier onmogelijk meer kunnen sturen. Dit geldt bijvoorbeeld voor vrouwelijke personeelsleden die in het cafeteria werken. Hij stelde dan ook voor deze

mensen een subsidie toe te kennen.

En toen kwam het hele principe van crèches weer ter sprake. De cijfers wijzen uit dat de situatie op dit gebied verre van rooskleuring is in Canada. Bill Blaikie (NDP uit het Birds Hill district in Winnipeg) merkte op dat er in 1980 niet minder dan 229.000 kinderen van beneden de 2 jaar waren van wie de moeders werkten. En van dit aantal kinderen ontving slechts 3.8 procent bijstand door middel

van crèches of andere soortgelijke maatregelen.

Per maart 1980 waren er ongeveer 531.000 kinderen tussen twee en zes jaar van wie de moeders werkten. Van dit aantal maakte 15.77 procent gebruik van crèches. In totaal betekent dit dat van de 760.000 kinderen onder de zes jaar, van wie de moeders buitenhuis werken, slechts 12.6 procent ondergebracht wordt in goedgekeurde crèches ...

„Ontario en Alberta zijn de enige provincies met crèches die door de overheid (d.w.z. de gemeenten) gesticht zijn ... In B.C., Saskatchewan, Manitoba en Quebec worden voornamelijk op niet-commerciële basis gestichte crèches gevonden ... In Ontario zijn ongeveer net zo veel op commerciële basis geschoeide crèches als op niet-commerciële basis georganiseerde crèches. In Alberta zijn twee keer zo veel commerciële crèches als niet-commerciële. In vijf van de tien provincies — Ontario, New Brunswick, Alberta, Newfoundland en Prince Edward Island — moet de helft van de beschikbare plaatsen in crèches volledig door de ouders zelf betaald worden.'

Norman Kelly, de secretaris van de President van het Treasury Board (en zelf ook parlementslid) erkende dat er behoefte is aan crèches, vooral in de bedrijven zelf waar de vrouwen werken. „Ik geloof dat crèches geen luxe zijn en dat het een noodzakelijkheid is, niet alleen maatschappelijk gezien, maar ook vanuit economisch oogpunt ... Een werkgever — of een soortgelijk lichaam zoals bijvoorbeeld de regering — dient in te zien dat het beschikbaar stellen van crèches voor hem van economisch belang kan zijn. Het kan zelfs personeel aantrekken dat anders niet geïnteresseerd zou zijn in de zaak. Immers, goede werkkrachten zullen eerder belangstelling hebben voor een betrekking bij een bedrijf als ze weten dat er voor hun kinderen gezorgd kan worden. Het is zelfs al gebleken dat in bedrijven met crèches de vrouwen veel minder verletten."

De heer Kelly voegde hieraan toe dat de regering zich niet beperkt tot het stichten van crèches in overheidsdepartementen. In 1980 is een bedrag van \$40 miljoen aan provincies en gemeente-besturen betaald voor de financiering van crèches. Dit kan gedaan worden in het kader van het Canada Assistance Plan. Dit is een goed begin en, zo zei de heer Kelly, „Ik hoop dat deze hulp in de komende jaren nog verhoogd kan worden."

De heer Kelly weigerde echter om enige verantwoordelijkheid te accepteren voor de door Mevrouw Sauve gestichte crèche, die door Herbert — en anderen — beschouwd wordt als de Rolls Royce onder de in Canada bestaande crèches.

BEJAARDEN... Aanvragen Voor Ontario Tax Grant

Ontario Tax Grants voor bejaarden is een programma dat is ontworpen als een gedeeltelijke vergoeding voor gemeentelijke-, school-, en koopbelasting en kosten voor huisverwarming voor inwoners van Ontario in de leeftijd van 65 jaar en ouder. De Property Tax Grant, tot een maximum van \$500 per jaar, wordt in twee termijnen per jaar uitgekeerd. De eerste termijn over 1982, gebaseerd op aanvragen over 1981, werd verzonden in het voorjaar.

Het Ministerie heeft onlangs de verzending van aanvragen voor de Property Tax Grants voltooid, welke door de bejaarden moet worden ingevuld teneinde in aanmerking te komen voor de laatste termijnbetaling van deze vergoeding.

Indien u een Interim Grant over 1982 ontving, zult u ook een aanvraagformulier ontvangen.

ZORG ERVOOR DAT UW AANVRAGE ZO ACCURAAT MOGELIJK WORDT INGEVULD.

Neem een paar extra minuten om uw aanvraag in te vullen en controleer het dan nog eens. Dit maakt het zoveel eenvoudiger voor het Ministerie om uw formulier te behandelen en uw cheque te verzenden. U moet in het bijzonder om het volgende denken:

- Vul uw belasting of huur over het hele jaar in;
- Vergeet uw handtekening niet. Echtgenoten die ouder zijn dan 65 jaar moeten ook tekenen;
- Indien uw echtelijke staat of uw adres is veranderd vul dan het daarvoor bestemde gedeelte op het formulier in.

Het Ministerie zal in de eerste helft van november een begin maken met de verzending van de Property Tax Grants en hiermee regelmatig doorgaan.

Enkele punten om te herinneren

- Indien u geen aanvraag hebt ontvangen binnen 14 dagen en indien u denkt dat u in aanmerking komt voor de Property Tax Grant, neem dan alstublieft contact op met het Ministerie.
- Bejaarden die tussen juli en december de leeftijd van 65 jaar bereiken zullen hun aanvragen in het begin van 1983 ontvangen.
- Bejaarden die de leeftijd van 65 jaar bereiken in 1982 zullen de volle vergoeding ontvangen nadat zij het aanvraagformulier teruggezonden hebben naar het Ministerie.
- Indien u in 1982 permanent verhuisde naar Ontario wordt uw vergoeding gebaseerd op de tijd die u in Ontario verbleef. Als u geen aanvraag hebt ontvangen neem dan contact op met het Ministerie.
- Bejaarden die niet in aanmerking komen voor Old Age Security maar die reeds eerder bewezen recht te hebben op de Property Tax Grant zullen ook een aanvraag ontvangen. Indien u woont in een belasting-vrijgestelde omgeving, zoals bv. een tehuis voor chronisch zieken, een bejaardentehuis of iets dergelijks, dan komt u niet in aanmerking voor de vergoeding. Indien u echter in 1982 verhuisde naar een dergelijke inrichting dan komt u in aanmerking voor een Property Tax Grant die gebaseerd wordt op uw huur of grondbelasting voordat u verhuisde.

Sales Tax Grants

Op 3 december zal het Ministerie de \$50 Sales Tax Grants per cheque versturen aan alle bejaarden in Ontario. Hiervoor is geen aanvraag nodig.

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OBITUARIES

"And I shall dwell in the house of the Lord forever." On August 25, 1982, the Lord took home his child, our dear brother-in-law and uncle,

WIEBREN DEBOER
at the age of 75.
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On August 25, 1982, the Lord called home, very suddenly, our dear sister, sister-in-law and aunt,

FEMMIE (RITA) OTTEN
(nee Reiber)

at the age of 68.

Beloved wife of Chris Otten and the late Cornelis Feyen and the late Henry Broeze.

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Johann (deceased) & Annie Reiber — Amsterdam, Holland
and nieces and nephews.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works will follow them" (Revelation 14:13).

"The Lord giveth, the Lord taketh away, blessed be his name" (Job 1:21).

On August 30, 1982, the Lord took home our dear friend and father figure,

ALBERT RUMPH
We pray that God will comfort and sustain Mrs. Lutina Rumph and her family in the loss of their husband, father, grandfather and great-grandfather.
Doreen Lopers and family — Drayton, Ont.

Suddenly, on Sunday evening, August 22, 1982, the Lord took to himself our friend,

GEORGE TAMMINGA
We extend our sincere sympathy to his relatives. We are comforted by the thought that his life on earth was in Christ and that now he is with Christ.
Seniors' Club, First Chr. Ref. Church of Langley, BC

"Jesus said, 'I am the resurrection and the life, he who believes in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die.'" Passed on to glory on August 20, 1982, to be with the Saviour he loved, our beloved husband, son, brother, brother-in-law and uncle,

HENRY VAN ECK
at the age of 23.
Dearly loved and sadly missed by his wife Christine Van Eck (nee Metler) — Thorold.

Son of Mr. and Mrs. John Van Eck — St. Catharines

Brother of:

John & Betty Jansen (van Eck) — Vineland

Homer & Audrey Van Eck — Chippawa

Arend Van Eck — Winnipeg

John & Mary Van Eck — Belleville

Ria Van Eck — at home

Albert Van Eck — at home

Also survived by 8 nieces and nephews.

Funeral was held on August 23, 1982, at the Free Ref. Church, Vineland. Rev. P. Vandermeyden officiated.

"Seek the Lord early, while he may yet be found."

EMPLOY WANTED

Young dutchman, 24, would like to have a job on a farm in Alberta. I have had experience with machinery and in landscaping. Call or write: Lee Rouw, 3624 - 112 Ave., Edmonton, Alberta T5W 0M4; (403) 479-5836

EMPLOY. WANTED

Computer Programmer
Female, hardworking Herzog Institute graduate seeks employment as junior programmer or operator, in Toronto to Oshawa area. Able to start immediately. Call Yvonne after 1 p.m. at 1-623-2107.

Young man, 18 years old, experienced in milking and tractor work, is looking for a job; prefers to live in; can start immediately. Call: (416) 627-4314, ask for Mike.

Experienced (2 summers and 5 years) dairyman needs employment. Milking and field experience. Christian, age 25, family man, non-smoker, non-drinker, dependable, hard worker. Will relocate in southern Ontario. Call collect: (416) 765-4151, or write: Al Boonstra, R.R.#3, Caledonia, ON N0A 1A0

MINISTERS NEEDED

THE NETHERLANDS:
De Gereformeerde Kerk te Zwartsluis (OV) Holland, wil graag via deze advertentie predikanten oproepen te solliciteren in verband met een reeds 4 jaar bestaande vacature voor een predikant in onze gemeente. Graag willen wij in contact komen met predikanten, tot maximaal 5 dienstjaren, die bereid zijn voor enkele jaren in Holland onze gemeente te dienen, met daarnaast de mogelijkheid zich door middel van verdere studie te bewerken. Zwartsluis is een gemeente van ± 1400 zielien, welke thans beheert wordt door één predikant. Zwartsluis is gelegen op een afstand van 20 km van Kampen, waar de Theologische Hoogeschool is gevestigd. De gemeente Zwartsluis kan en wil in onderling overleg deze mogelijkheid bieden. Er is een pastorie aanwezig. Wij verzoeken U, indien U hierin geïnteresseerd bent, schriftelijk contact op te nemen met onderstaand adres. Beroepscommissie Gereformeerde Kerk te Zwartsluis, p/a K. Bosman, Stationsweg 26, 8064 DE Zwartsluis. (OV), Holland.

COCHRANE: Cochrane Chr. Ref. Church is in need of a pastor who is willing to take this position on a part-time basis. This is to lead and guide the congregation in conducting the worship service and to help in community outreach. For more information contact: George Struyk, Phone: (705) 272-5672 or write: R.R.#3, Cochrane, ON T0L 1C0

TEACHERS

BRANTFORD: Brantford Christian School is in need of a grade 1 and 2 teacher. Duties to commence on November 29, 1982. Please send your application and resume to: Mr. C. VanderVeen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), or (519) 752-4100 (home).

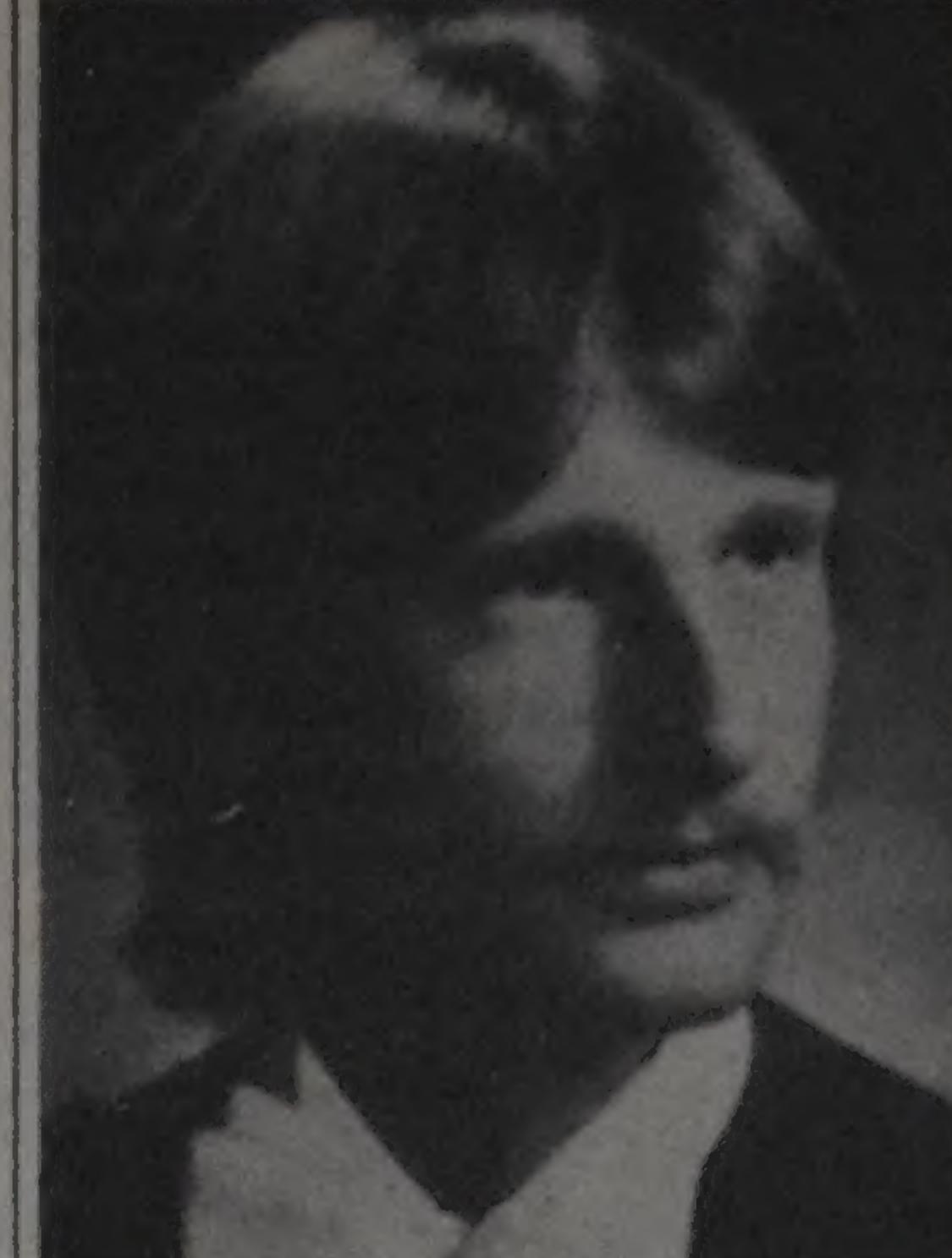
PERSONAL

Lady, 43 years, would like to correspond with sincere Christian male. I love home life. Looking for someone to love and have a lasting friendship. Please reply to: Box #4723, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian Reformed man, 65 years old, in S.W. Ontario, seeks correspondence, preferably in Dutch, with a lady of approximately the same age. Please send letters to Box #4722, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Moose hunter wanted to fill party of 4; October 15; fly in/top area. Phone: (416) 640-1091 or 883-3931 after 6 p.m.

ANNOUNCEMENT



Mr. and Mrs. Emo Knibbe are pleased to announce that their son,

JOHN KNIBBE

was admitted as a member of the Law Society of Alberta, on August 12, 1982.

John is now associated with the law firm of VICKERS, GILLIS, POMERANCE & KNIBBE in Calgary, Alberta.

ACCOMMODATION

HAMILTON: Male college student seeks apartment or room in Hamilton; preferably on the mountain. Please phone: 561-4258.

LONDON: Working girl to share townhouse with the same; on bus route. Call: (519) 681-1315.

LONDON: 22-year-old working girl wishes to share apartment with others; walking distance to downtown preferred, or on bus route; required November 1. Please call Janette at: (519) 424-9286.

FOR RENT

FLORIDA: Large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

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8661 Lundy's Lane,
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Tel. (416) 357-3525

- A friendly place
- 24 clean rooms
- Some kitchenettes
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- Picnic area
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- A lot of information available about this area
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- And last but not least

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English, Dutch and German are spoken

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Your hosts, Albert & Aggie Kral
Give yourself a break and visit the spectacular Falls in wintertime!

COTTAGES

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

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[under Dutch management]

Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter. Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.

We operate under M.A.P. With international food

Most of our cottages are pine panelled inside, with three or four piece bathrooms.

Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.

For reservation or information, call: (705) 385-2031, or write to:

Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario POB 1L0

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PETER DAMSMA

R.R.#5, Clinton, ON

Phone: [519] 482-9849

HELP WANTED

Babysitter wanted: Live-in Christian lady over 40 years of age for 1 child - 4 years old; Mississauga area. Send letter to: Box #4714, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

The Board of Publications of the Christian Reformed Church invites applications for the position of

MUSIC EDITOR

RESPONSIBILITIES:

Working with the Psalter Hymnal Revision Committee to prepare the new Psalter Hymnal

Overseeing production and introduction to the churches of the new Psalter Hymnal

Stimulating the writing of music for Reformed worship

Developing education programs in church music

QUALIFICATIONS:

A degree and practical experience in music, preferably in psalmody and hymnody

Ability to do part writing and harmonization

Ability to write, edit, and lead workshops

Commitment to the Reformed faith and a good understanding of the Reformed stance on music, worship, and liturgy

Send résumé or job description to:

Harvey A. Smit

Education Department

2850 Kalamazoo Ave. SE

Grand Rapids, MI 49560

The Canadian Home Bible League needs:

OFFICE MANAGER

DEVELOPMENT COORDINATOR

DUTIES: Supervision of office procedures, coordinating development and fund raising activities.

REQUIREMENTS: Enthusiasm and dedication to Missions and Evangelism through Bible distribution. Ability to give leadership and insight in accounting procedures. Some experience in computer use is a definite asset.

APPLY TO:

Mr. John Vander Boom,
9 Gem Place, Rexdale, Ontario M9W 2P4

Tel: (416) 741-2140

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required

by Community Credit Union

In Strathroy, Ontario, having 4 million dollars in assets, with a staff of 2 full-time and 2 part-time.

The applicant should have a number of years of experience preferably with a financial institution, a thorough knowledge of accounting is essential as well as some familiarity with computer systems.

Salary will commensurate with experience.

Applicants should send complete resume to:

R. Veenstra,

R.R.#2, Kerwood, ON N0M 2B0

OPERATE A COTTAGE RESORT

Husband/wife team required.

Yearning for the country, away from the rat race? Want to be your own boss? Enjoy doing a wide variety of tasks? Take pride in your own work? A new life style may be waiting for you on this delightful housekeeping cottage resort in beautiful Muskoka.

Ideally one of you is a competent carpenter with some basic plumbing, electrical and mechanical skills. Both have good interpersonal skills and find satisfaction in providing high quality hospitality service.

In addition to

Africa, Canada, Northern Ireland respond to Canadian evangelist

(EP) — In recent months God has blessed the ministries of the Barry Moore teams. For three weeks the team ministered on the African continent where over 1,100 public decisions were registered. A Xhosa tribe was penetrated with the gospel and among those giving their lives to the Saviour was the 86-year-old chief. The local missionaries in Transkei were elated as the foundation to establish a new church was laid among these people for the first time.

A 15-day crusade in the troubled province of Ulster, Northern Ireland, was favoured with a rich shower of God's abundant grace, as 815 individuals were personally counselled. One observer was heard to remark that "There has

never been a crusade like this in the history of North Belfast." City-wide crusades in the States and Canada were also used of God in uniting the local churches in the common

cause of evangelism in their communities, with hundreds of decisions made.

A new thrust with a French-speaking associate evangelist in French Canada served to

confirm the urgent need to further this area of ministry, while other associates have been engaged in area-wide and church crusades. "As we look to the immediate future,"

said Dr. Moore, "we are resolved to take the redeeming message of the Living Christ to our world as the answer to the myriad problems of mankind."

† Jan Joosse †

He was a stalwart man,
fierce eyes under bushy eyebrows;
here a foot
there a foot,
as if
the Zealand clay still stuck
to his wooden shoes.
Stalwart — no better dictionary word
to describe him.
Strongly and stoutly built he was,
sturdy and robust,
steadfast and uncompromising
fearless;
a covenantal God was on his side.

1955

We stood between the church and school.
That day
a front-end loader
had dug a ditch there.
I called it
a sphere sovereignty ditch.
He smiled,
happy I knew the word.
As an old-timer he owned a car with fins,
I, postwar immigrant, did not, and
he would give me a ride.
He, chairman of the schoolboard,
had just questioned a young teacher,
not so much
about pedagogical knowledge,
as on principles.
I pointed to the unfinished
B. and D. blockwalls
of the classroom where I was to teach,
then to the fine new church
on the other side of the
sphere sovereignty ditch,
and said: How is it possible
that so few people,
with so little money...
He did not let me finish.
His ruddy, red-hairy farmer's hand
slammed on the roof of the car with fins.
Surprised I looked at him
and met his almost jubilant eyes!
"With God on our side, young man,

everything, you hear, everything
is possible."

1970

He was our district elder
and did not mince words.
No mincing of words
with him.
He opened his Bible
and inquired how we stood with Jesus.
To our unsuspecting children
he would explain the word
antithesis, which now,
for many, has become an unknown word.
He understood it.
Grace!

His closing prayer embedded our family firmly
in that knowledge.

1977

My son had lugged his drums to church.
My organist's heart sank low.
Could drums and cymbals accompany hymns?
He sat on his drum stool behind the organ,
as much as possible out of sight,
I whispered to him to, please, take it easy.
But, my lanky son,
how could he contain himself
when the church's one foundation
was Jesus Christ her Lord?
That needed to be celebrated.
Thunderous rolls of triumphant cymbal clashes
bounced from pew to pew.
Reached Benny too, the old man's grandson,
who spontaneously stood up
and conducted the people of God, so that
even people with raised eyebrows smiled.
Sometimes a seventeen-year-old, three-year-old
can do such miracles.
I went piano on the postlude
after all that noise.
Then I heard the
here a foot, there a foot,
and a hand clasped my shoulder.
Looking up I saw tears under bushy eyebrows.
"That was good!" he said,
"You should do that again."

Herman de Jong,
St. Catharines, Ont.

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Events

CLAC all-Ontario fall meeting

Have you begun to despair about the economic problems of our nation — and of the world? The morning session of Christian Labour Association of Canada's all-Ontario meeting, to be held on Saturday, September 25, 1982, in the Toronto District Christian High School in Woodbridge (9:30 a.m.), will be devoted to a presentation on "Coping in a Depressed Economy", led by Ed Grootenboer; wrap-up by Ed Vanderkloet.

Did you know that CLAC now represents the staffs of 36 nursing homes? This confronts us with all the challenges and difficulties of caring for the sick and the

elderly. This topic will be highlighted by the film "The Business of Aging" during the afternoon session (1:30 p.m.) and a panel discussion by Rika Vanderlaan and Dorothy Vanderlinde (with expertise in health care administration and nursing), Margaret Antonides (with experience in volunteer hospital work), staff member

Fred Heerema, and National Board member Sylvan Gerritsma. Closing remarks by Wayne Drost, CLAC's National President.

Both topics are timely and urgent, not only for a Christian labour union but for all Christians. Everyone is invited. Lunch will be provided for a nominal fee.

The advertisement that appeared here for Masson Travel in the September 10, 1982 issue of *Calvinist Contact*, stating the price for Amsterdam-Martinair to be \$435.00, was an error made at the C.C. office. The correct price is \$599 not \$435.

The correct advertisement appears below. Our apologies for any inconvenience this may have caused.

AMSTERDAM-MARTINAIR

December 17

return

January 1, 1983

\$599

Call:

Masson Travel

688-3473

Henny Vuyk, representative

934-0666

1957

1982

25th Anniversary

Maranatha

*Christian Reformed Church
of York, Ontario*

will celebrate their 25th Anniversary.

Special services are planned for:

Sunday, October 3, 1982

at 10 a.m. and 7:30 p.m.

with former pastors participating!

A social evening will be held, D.V.,

Friday, October 1, 1982

at 7:30 p.m.

in the Cayuga Community Hall

Former members and friends are

invited to attend.

Anniversary booklets are available

at cost price!

Anyone requiring lodging

please call:

(416) 768-3634

or (416) 768-5496

Learn Dutch

Introductory and Advanced Classes

12 week semester begins September 22

Taught by:

Drs. Adrienne Dengerink Native Dutch-speaking graduate student

Write:

Institute for Christian Studies

229 College St.

Toronto, Ont.

to register

or call

(416) 979-2331

Several families from the Waterdown area feel led by the Lord to meet with classis on

September 22, 1982

for the purpose of establishing a Community Christian Reformed Church, with the emphasis on community outreach of the Gospel and new life in Christ.

If you would like more information please call:

**E. Tigchelaar
at 689-4949**

or

**T. Fennema
at 689-7458**

Lucan Plowing Match

September 28 - October 2

While visiting the plowing match, be sure to visit the refreshment booth of the Women's Guild of the London District Christian Secondary School.

Available: "bed and breakfast"

Couple: \$15.00 Single: \$8.00

For reservations:

Lucy (519) 451-1919 Jans (519) 453-7515

LET'S Play CHESS

Editor: Pete Layer

CORRESPONDENCE RESULTS

Group 1981

K. Amsinga 1 (2) P.W. Lamain 0 (2)

With this win, Mr. Amsinga comes a step closer to reaching the Finals. A game with a west-coast player is deciding the issue. I am assuming the slow mail service is delaying these games beyond our June 30, 1982 deadline.

1980 Finals

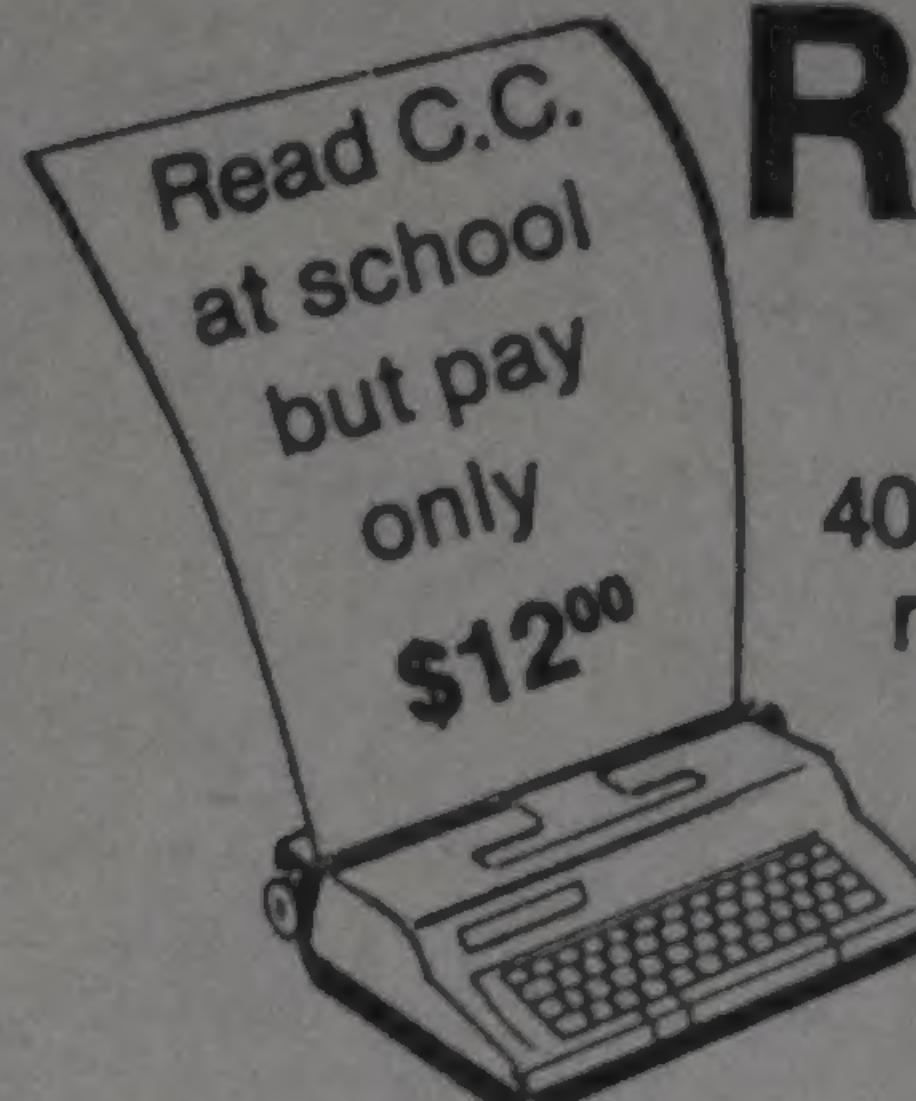
W.L. Boer 1 P.W. Lamain 0

With this win, Mr. Boer is declared the 1980 *Calvinist Contact* Correspondence Chess Champion. He had 4 wins, one tie and no losses in the 1980 sequence of games. He will receive a Book Prize. Mr. Lamain came in second with 3 wins and 1 loss, while Mr. Apitius is third with 1 win and 2 losses. In the Finals, White won 2 and Black one game. The average number of moves was 34.

There are still thirteen days left to register for the 1983 series. Just send in the number of games you wish to play to P. Layer, c/o *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.

Students Rate!

With us



40% off the regular cost, for one full year.

NAME: _____

ADDRESS: _____

CITY: _____ PROV.: _____

CODE: _____

STUDENT AT: _____

- 1st yr.
- 2nd yr.
- 3rd yr.
- 4th yr.
- graduate
- post-graduate

Calendar of events

Sept. 19 - Oct. 16 The Canadian Home Bible League; Van Polen Multi-Media Presentations: Sept. 19, Cobourg; Sept. 25, Williamsburg; Sept. 26, Ottawa; Sept. 26, Ottawa; Sept. 27, Ottawa; Sept. 28, Sudbury; Sept. 29, Thunder Bay; Oct. 1, Emo; Oct. 3, Winnipeg; Oct. 4, Niverville; Oct. 6, Altona; Oct. 7, Winnipeg; Oct. 8, Winnipeg; Oct. 9, Carman; Oct. 10, Winnipeg; Oct. 10, Winnipeg; Oct. 13, Winkler; Oct. 16, Edmonton.

Sept. 28 - Oct. 2 Sept. 22 Lucan Plowing Match. For reservations contact: Lucy at (519) 451-1919 or Jana at (519) 453-7515. Families of Waterdown area will meet with classis for the purpose of establishing a Community Chr. Ref. Church. For information call: E. Tigchelaar at 689-4949 or T. Fennema at 689-7458.

Sept. 25 9:30 - 3:30 p.m. Christian Labour Association of Canada: All Ontario Fall Meeting in Toronto Dist. Chr. High School, Kipling Ave., Woodbridge. Morning session: "Coping in a depressed economy". Afternoon session: "Health care for the aged". Films and panel discussions.

Sept. 22 Learn Dutch. Introductory and advanced classes; 12 week semester. To register write the Institute for Chr. Studies or call (416) 979-2331.

Oct. 6 Fall Rally of the Chr. Ref. Ladies Societies of the Southwestern Ontario League, to be held at Grace Chr. Ref. Church in Chatham starting at 10 a.m.

?? Continue to watch the Calendar of Events for an upcoming evening of "Reflections and Joy" with Herman de Jong, Salem's Development Director.

Sept. 9 - Dec. 2 Sept. 17 - Dec. 4 Redeemer College Extension Courses every Thursday from 7:00 - 10:00 p.m. at Redeemer College; phone 549-8024.

Back to God Hour Rallies: Sept. 17 in St. Catharines; Rev. Boonstra speaker. Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhoff. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhoff. Dec. 3 in Woodstock; Rev. J. Freeman. Dec. 4 in London; Rev. J. Freeman. See local ads for time.

Sept. 18 10th Singles Fellowship Day at Woodland Chr. High School Breslau, Ont.

Sept. 22-25 Racom Tours with a Purpose, \$150.00. Deadline July 30 or when full. For more information call (519) 824-7637 or (519) 821-8693.

Sept. 25 25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; Sept. 13/82 - 5:00 p.m. banquet.

March 18/83 Training for Evangelism seminars.

Oct. 1, 2 Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally at the Holiday Inn in Oshawa.

Oct. 13-21 The Canadian Home Bible League missionary tour to Mexico.

Oct. 16 Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323-107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 24	Wed. Sept. 22	Fri. Sept. 17-10a.m.	Wed. Sept. 15-noon
Fri. Oct. 1	Wed. Sept. 29	Fri. Sept. 24-10a.m.	Wed. Sept. 22-noon
Fri. Oct. 8	Wed. Oct. 6	Fri. Oct. 1-10a.m.	Wed. Sept. 29-noon

Here's what I read

Pre-teen reading habits

We'd like to report on your reading habits in our November 5th Fall Book Issue. Would you help us by filling in the following questionnaire as it applies to you and returning it to us? For your efforts we will mail you a wall poster of your choice.

Please answer by check-marking only one of the choices in each of the following questions:

1. a. Age: 5, 6, 7, 8, 9, 10, 11, 12, 13
b. Sex: male, female
c. Grade: _____
2. a. Please indicate which of the following pastime you like best:
 art (painting, sculpturing, for example)
 construction (with leggo, mechano, or other materials)
 music (guitar, piano, voice, or other instruments)
 reading and writing
 sports activities (biking, football, swimming, soccer, and that sort of thing)
 watching TV
 _____ (or another not listed above)
3. a. Do you enjoy reading books?
 always
 most of the time
 sometimes
 no, or perhaps just occasionally
b. Do you ever read a book more than once?
 Yes, No
c. Name your two favourite books

- d. How do you tend to choose books to read?
 by the series (Yearling, Little House on the Prairie, Hardy Boys or Nancy Drew)
 by the author
 by whatever interests me, no definite pattern
 by way of my hobby, mostly
- e. How many books do you read in a month, on an average?
 1 to 2
 3 to 4
 5 to 6
 6 to 8
 more than 8

4. a. Which type of books do you prefer?
 adventure books
 mystery books
 nature books and animal stories
 romance books
 science fiction books
 _____ (another type not listed above)
- b. Name your favourite author: _____
- c. Have you ever met an author?
 Yes, No
Who was he/she? _____
Where did you meet him/her? _____
- d. Give the names of three publishers (companies that print the books and magazine) whose books are found on your bookshelf:

- e. Did you read *The Jolly Baker* when it appeared in *Calvinist Contact*?
 Yes, No
- f. Should the rest of the story be printed in the paper?
 Yes, No
5. a. Do you enjoy being read to by your teacher, family member?
 Yes, No
- b. Does your family have a reading time together apart from dinnertime devotions?
 regularly occasionally never
- c. Who reads stories to you in your home?
 father or mother
 other family members
 no one
- d. Estimate how much reading of books, magazines, newspapers is done in your home by your family:
 a great deal very little
 some none
6. a. How old were you when you first read on your own?
b. About your own writing you may check off as many of the following as apply to you:
 I write my own stories or poems
 I have been involved at one time or another in a club or in writing letters to the editor.
Please mention name of paper/magazine _____
 I would be interested in having my name on a reviewer list for writing my impressions of a book sent to me by *Calvinist Contact*.
Please name the type of books as they are mentioned in 4a above: _____

7. Please list the names of the magazines that you have at home in the past two years: _____

and put a star * beside the one you like(d) best.

8. If you don't read a lot, why not?

9. Please send me one of the following posters:
 "Discover the secret world of Canadian Books"
 "Discovery Game" Board with spinner and instruction cards on Canadian books
 "Pink Lemonade" Eerdman's book poster (20 x 32)
 "Exploring Churches" Eerdman's book cover poster (18 x 24)
 "Phantastes" (14 x 22), "Lilith" (14 x 22) George MacDonald/Eerdmans book cover posters
 "Drink Milk" Ontario Milk Marketing Board poster
All posters full colour.

Please indicate order of preference by using numbers 1 through 6 in case quantities run out.
(Please ask one of your parents to fill out the rest).

Adults and books

To supply C.C. with information about your reading habits would you kindly take a few minutes and answer the following questions and return it to our office.

1. How would you describe the material you read at home?
 Mostly religious oriented (Banner, C.C., Reformed Journal, devotional books)
 Mostly non-religious books (Canadian authors and popular novels and newspapers and magazines)
2. Please list the magazines (all sorts) to which you currently subscribe:

3. Please check off as many of the following as apply:
 I read book reviews in *Calvinist Contact*
 I read reviews in the daily papers and weekly newsmagazines
 I have bought books reviewed in *Calvinist Contact* or have gone to the local library for them.
4. a. Do you share any publications with others on a regular basis?
 Yes, No
Is *Calvinist Contact* one of them?
5. How many books do you normally read a month? _____

Please return this questionnaire to: *Calvinist Contact*, Book Review Editor, 99 Niagara St., St. Catharines, ON L2R 4L3 as soon as possible.

POLITICS... ...it's a dirty word these days.

The political choices made in past years have led us into deep trouble. And despite all the emphasis on economics, our "standard of living" and Canada's GNP, the economy is **out of control** and is not serving human needs.

Citizens for Public Justice (CPJ) isn't a political party. But for many years we have been talking about political choices and offering alternatives. We have urged politicians, government bodies and ordinary citizens to choose for stewardship of the resources God entrusted to us; for creating meaningful jobs to serve true human needs; for emphasizing **quality of life** rather than high incomes and the GNP; for allowing freedom for communities that seek to live out of beliefs and values that differ from those dominant in our society.

Your support and participation will give CPJ a stronger voice. And by joining with other Christians, your voice, too, will be stronger when you call for justice. Please give your support generously to CPJ today!

"I'm thankful for Citizens for Public Justice, which has impressed upon citizens and leaders of this country that they have to give account to their Creator. CPJ has given me new dimensions as to how I may serve the Lord in my daily affairs. I feel exactly like the lady who attended a CPJ workshop for the

first time and said to me, 'It is so refreshing to meet Christians who are concerned about issues other than just their own church.' CPJ has shown that we should express compassion for this troubled world by living as true Christian stewards."

John DeGroot Sr., Sarnia, Ontario.

Citizens for Public Justice
229 College Street,
Toronto, Ontario M5T 1R4

YES! Christians have a lot to offer in the public realm.
 Enclosed is \$ _____ in support of the work of
Citizens for Public Justice (Also known as the Committee for Justice and Liberty Foundation)
 Please send me membership information.

NAME _____

STREET _____

CITY/TOWN _____

PROVINCE/STATE _____ P/C _____

